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A CLASSIFICATION OF EMINENT MEN

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No well-rounded classification of eminent men has been attempted as yet. Most students have not thought it necessary to make a formal classification, and it is true that such an attempt would have to be as much logical as experimental, and that the most permanently valuable classifications grow out of research as the need arises. Furthermore, if the history of the classifications of instincts, of attitudes, and of personality traits indicates anything, it indicates that speculation and logical analysis are likely to end in a bizarre collection of classifications, each exhibiting the individual idiosyncrasy of its producer. However, consideration of the fruitful bases of classification of eminent men is of unquestionable value as a step toward systematization and as a stimulation to thought about the subject.

The first basis of classification will be in terms of the source of influence of the eminent man on his followers. The interactional, stimulus-response type of leader, and the position-prestige type can be distinguished. Social position at times may be dissociated from its interactional implications, and prestige, as a reaction tendency of followers toward leaders, can be distinguished from interaction of leaders and followers. It is true that most position and prestige ascendancy develops in interaction. But at a given time interactional leadership may have ceased and yet

ascendancy and recognition have remained. This is true of personages who are members of upper classes, and personages of former historical eras who still are recognized as having given much to civilization or as having been symbolic of historical periods.

Interactional leadership may be characterized by the types of meaningful stimuli used by the leaders in bringing about their leadership. These are of three main types: verbal, gestural, and graphic. Verbal symbols include spoken words and other symbolic sounds. Gestures are symbolic movements of body, head, or face. And graphic symbols include written and printed words, symbols of words, and other graphic symbols, such as painted or sculptured designs. These distinctions are, however, of little significance for classifications of eminent men. It is the favorable evaluations of the leadership of a man that are important rather than the form of the stimuli that impressed his contemporaries.

A second important basis of classification grows out of these types of stimuli, however: the distinction between direct, face-to-face leadership and indirect leadership.¹ Because of their fleeting nature verbal and gestural stimuli are employed in completely direct or quasi-direct, face-to-face situations, while graphic symbols alone are useful in situations where the follower and his leader never have direct sensory contact. Here again, there appears to be little of significance for students of eminent men, but actually there is some reason to retain this distinction as a permanent basis for classification. In the first place, there seems to be some difference between the personalities of these two types of leaders, in terms of such traits as bearing and dignity, perhaps in physique, in voice, in eyes and glance, in health and physical energy and endurance, in terms of ability to make quick decisions and ability to impel others

¹ Mentioned by E. S. Bogardus, *Leaders and Leadership* (New York, 1934), p. 16.

to accept and execute them. In the second place, there is some basis in the distinction between direct and indirect leaders for classifying eminent men by field of endeavor. When leadership is analyzed in terms of the reaction or expected reaction of the follower, it is possible to distinguish between the following immediate responses, in addition to overt symbolic response in the form of applause or other gestural action, which is of no significance for students of eminent men: (1) emotional response, (2) intellectual response, and (3) action in response to immediate practical leadership by the stimulator. In these classes of response is the basis, widely used,² of classifying leaders into men of action and men of thought (including in thought, intellectual and emotional behavior, which is almost entirely unobservable by a second person).

This dichotomy is generally subdivided further. One of the most obvious extensions is to break down the category of thought into intellectual and artistic pursuits, the latter of which is a variation of emotional response. The result would be a threefold classification. The process has been further continued by subdividing intellectual pursuits into mental and natural sciences, and the practical field into practical-social and technical pursuits. The result then is a fivefold classification of mental scientists, natural scientists, artists, practical-social men, and technical personages.³ However, because of the fruitlessness of the distinctions between the two main groups of intellectual pursuits, the fourfold classification of intellectual, artistic, practical-social, and technical pursuits seems most satisfactory.

² The following are a few writers who make the distinction: O. L. Schwarz, *General Types of Superior Men* (Boston, 1916), p. 134ff; E. B. Gowin, *The Executive and His Control of Men* (New York, 1915), p. 7; L. L. Bernard, *Introduction to Social Psychology* (New York, 1926), p. 524; and Kimball Young, *Social Psychology* (New York, 1930), p. 380.

³ After F. Giese, "Die öffentliche Persönlichkeit," Beihefte 44 zur *Zeitschrift für angewandte Psychologie*, Leipzig, 1928.

Each of these types of fields (and, therefore, types of eminent men) may in turn be further subdivided, producing a classification of vocational or societal types of eminent persons. One of the most complete is the following, adapted from Giese:⁴

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| 1. Intellectual | 2. Artistic |
| a. Religion | a. Painting |
| b. Theology | b. Sculpture |
| c. Law | c. Architecture |
| d. Philosophy | d. Music |
| e. Philology | e. Literature |
| f. Education | f. Acting and Dancing |
| g. History | 3. Practical-social |
| h. Mathematics | a. Administration |
| i. Medicine | b. Politics |
| j. Astronomy | c. Military Affairs |
| k. Chemistry | d. Commerce |
| l. Physics | e. Publicity |
| m. Mineralogy and
Geology | f. Organization |
| n. Zoology | g. Agriculture |
| o. Botany | 4. Technical |
| p. Geography | a. Construction |
| q. Social Science | b. Crafts |
| | c. Industry |

A fourth important basis of classification of eminent persons is according to the societal or group function which the man performs in making his achievement, such as originating, or acting as headman.⁵ The latter type of man is merely a figurehead, carrying out certain routine and prescribed activities. The innovator, however, brings about, or has a leading part in, social changes.

Bogardus has used a similar distinction but has added a third category in discussing persons who lead in traditional lines of activity, persons who lead by indirect suggestion involving established attitudes, and those who

⁴ Giese, *op. cit.*, p. 59.

⁵ Cf. W. H. Cowley, "Three Distinctions in the Study of Leaders," *Journal of Abnormal and Social Psychology*, 23:144-57; and J. K. Folsom, *Social Psychology* (New York, 1931), p. 594.

arouse entirely new attitudes and then utilize them in leadership. In addition, Bogardus points out that this hierarchy is one of increasing difficulty of accomplishment and of decreasing degree of social recognition. Thus, traditional leadership is easiest and is said to lead to greatest recognition; some change in attitude is more difficult and results in less recognition; and the development of new attitudes is most difficult and brings the least reward. Such an interpretation is substantially correct. The motive forces of history are not recognized by the masses. Only the most intelligent are aware of the moving ideas of the intellectuals and the men of action influenced by them, and the majority of men are content to focus attention on the apparent leader, or on the leader with great political or military power. But in the sense of ultimate recognition as the significant figures of history, either as movers or as figure-heads, the traditional man does not achieve the heights of recognition accorded a man identified with attitude change and consequent change in the course of history, whether or not the man was in the ultimate analysis "responsible" for the changes identified with him.

As a matter of fact, neither of these classifications is as satisfactory as a fourfold one of originator, organizer and systematizer, reformer, and headman or ritual leader. Many other type names for leaders have been used and could be included by breaking down the four main types into a complete enumeration of significant categories, for example, pioneer, "booster," planner, harmonizer, spokesman, manipulator, builder, radical leader, propagandist, agitator, apologist, bureaucrat, diplomat, and "boss."⁶ But

⁶ Cf. the following sources for some types of functional leaders: H. D. Lasswell, "Types of Political Personalities," *Personality and the Social Group* (E. W. Burgess, Editor, Chicago, 1929), pp. 151-61; Charles Kassel, "The Natural History of Reform," *Open Court*, 42:414-25; O. L. Schwarz, *op. cit.*, p. 300ff; C. A. Dawson and W. E. Gettys, *An Introduction to Sociology* (New York, 1929), p. 788ff; F. R. Kent, *The Great Game of Politics* (New York, 1923), pp. 70-89; W. B. Munro, *Personality*

there is little to be gained by pushing a classification into groupings of very limited inclusiveness.

The usefulness of the fourfold classification is illustrated by the number of illustrious personages of each type occurring among the 100 most eminent persons of history, taken from Cattell's 1903 list.⁷ Among philosophers of the first rank are recorded Plato and Socrates, pupil and teacher, together founders of one of the greatest schools of philosophy; Aristotle, highly original but also organizer and systematizer, *par excellence*, of Greek philosophy and science; Bacon, first systematic expositor of the inductive method; Descartes, Leibniz, Locke, Hegel, Hume, Pascal, Hobbes, Comte, each highly original and each contributing cardinal developments to the field of philosophy: and Kant, organizer and systematizer, *par excellence*, of modern times. In the same hundred men are contained the following religious originators: Mohammed, Confucius, Gautama; the following reformers and originators of sects: Luther, Calvin, Fox, and Swedenborg; Augustine, a great organizer; and Bossuet, great theologian and churchman. In the field of government the following founders and organizers stand out: Napoleon I, Julius Caesar, Napoleon III, Alexander the Great, Washington, Thiers, Augustus, and Cromwell. Lincoln and Justinian may be called reformers, while numerous political headmen, several of whom were the victims of political upheaval, may be mentioned: Louis Philippe, Nero, Robespierre, Frederick the Great, Aurelius, Charles V of Germany, Louis XIV, Louis XVI, Henry VIII, Henry IV of France, Philip II, George III, and Julian. The list

in *Politics* (New York, 1924), pp. 5ff, 22-31; W. T. Root, "The Psychology of Radicalism," *Journal of Abnormal and Social Psychology*, 19:342-54; S. A. Rice, "Motives in Radicalism and Social Reform," *American Journal of Sociology*, 28:579-85; A. B. Wolfe, *Conservatism, Radicalism, and Scientific Method* (New York, 1923), Chapters VI-VIII; and E. S. Bogardus, *op. cit.*, pp. 23-27.

⁷ J. M. Cattell, "A Statistical Study of Eminent Men," *Popular Science Monthly*, 62:369-77.

also contains several great scientific originators: Newton, Descartes, Leibniz, Galileo, Herschel, Ptolemy Claudius, Pythagoras, Humboldt, and Cuvier.

A fifth idea that may be the basis of a classification refers to the degree of specialization in the activity of the eminent man. There are two main classes according to this conception: the specialized leader, and the generalized or versatile type. The former is limited in activity to one institution or one vocation, and in some cases to one function within a field. The generalized leader, on the other hand, is versatile, may make contributions to many different institutions or vocations, and may even have a hand in more than one function in more than one field. Giese has used a threefold classification based on degree of versatility: efficiency in one vocation, originality in one vocation, and free production of ideas or free contributions to more than one vocation.⁸ This classification, however, combines versatility with different functions within the field of endeavor, and, therefore, complicates the present analysis.

Another dichotomy of importance is the in-group affiliation and prejudice of the eminent man. Some eminent men are partisan, living and dying, rising and falling with an in-group; and others are more tolerant in their attitudes because of an objective point of view which enables them to see all sides of every question, and who consequently escape the prejudice of the partisan.⁹ The nonpartisan seeks knowledge and truth above all else, while the in-group leader seeks to add to the welfare of the group, even at the expense of injury to other groups.

It is also necessary to recall distinctions growing out of differences in uniqueness of achievement. The simplest

⁸ Giese, *op. cit.*, pp. 67-71.

⁹ Cf. Bogardus, *op. cit.*, pp. 17-18.

classification is again twofold: men of genius and men of talent.¹⁰ A more refined and dependable method of differentiation would be that used by Galton in distinguishing degrees of ability and recognition based on the number of people found in each class of increasing divergence from the average. Seven degrees of superior ability were recognized by Galton, and he also mentioned the existence of degrees more extreme than the seventh, consisting of men so rare that not more than one exists in every million of the same age. The seventh class is equivalent to one man in every 79,000, and the sixth class to the leading individual in every 4,300, which is roughly equivalent to a person listed in *Who's Who* or *Who's Who in America*. Thus we may at least distinguish between illustrious men (one in one million), very eminent men (one in about 80,000), and eminent men (one in about 4,000 of his contemporaries).¹¹ The general term, eminent man, of course, includes all of these types. And if we speak of the abilities of men, we may speak of the first two classes as being roughly equivalent to men of genius, and the third as being practically synonymous with men of talent, at least to the extent that differences in degree are equivalent to the differences in kind already used to distinguish between genius and talent.

Finally, account must be taken of the frame of reference or social situation, in the larger sense, of the eminent man, including temporally and spatially distributed situations. Each outstanding personage can be identified with past or with contemporary events, and with one of the following geographically distributed cultural categories: civilization, nation, or region.

For convenience the categories and classes are reviewed in the form of a list. Each of the nine basic divisions in-

¹⁰ A. Odin, *Genèse des grands hommes, gens de lettres français modernes*, Paris and Lausanne, 1895.

¹¹ F. Galton, *Hereditary Genius* (New York, 1891), pp. 10-11.

cludes all cases of eminent persons. Every individual can be classified as to source of his influence on recognizers and followers, as to the nature of the contact between eminent man and followers, as to field of endeavor, as to function within the field of endeavor, as to versatility, as to his affiliation with an in-group, as to the uniqueness of his achievement or ability, and as to the ecological and temporal locus of his sphere of action.

A List of Bases of Classifications of Eminent Men

- I. According to Source of Influence on Followers
 1. Interactional leadership
 2. Influence by position
 3. Prestige leadership
- II. According to Nature of Contact Between Eminent Men and Followers
 1. Direct, face-to-face
 2. Indirect
- III. According to Field of Endeavor
 1. Intellectual
 - a. Religion
 - b. Theology
 - c. Law
 - d. Philosophy
 - e. Philology
 - f. Education
 - g. History
 - h. Mathematics
 - i. Medicine
 - j. Astronomy
 - k. Chemistry
 - l. Physics
 - m. Mineralogy and Geology
 - n. Zoology
 - o. Botany
 - p. Geography
 - q. Social Science
 2. Artistic
 - a. Painting
 - b. Sculpture
 - c. Architecture
 - d. Music
 - e. Literature
 - f. Acting and Dancing

3. Practical-social
 - a. Administration
 - b. Politics
 - c. Military Affairs
 - d. Commerce
 - e. Publicity
 - f. Organization
 - g. Agriculture
4. Technical
 - a. Construction
 - b. Crafts
 - c. Industry
- IV. According to Function within Field of Endeavor
 1. Originator or founder
 2. Organizer or systematizer
 3. Reformer
 4. Headman or ritual leader
- V. According to Specialization and Versatility
 1. Achievement in one vocation
 2. Achievement in more than one vocation
- VI. According to In-Group Affiliation
 1. Partisan
 2. Nonpartisan
- VII. According to Uniqueness of Achievement
 1. Illustrious man (makes the most outstanding achievement in a million or more of his contemporaries)
 2. Distinguished man (makes achievement more outstanding than any other man in a hundred thousand of his contemporaries)
 3. Prominent man (makes achievement more outstanding than any other man in 4,000 of his contemporaries)
- VIII. According to Ecological Frame of Reference
 1. Typical of a great civilization
 2. National personage
 3. Regional personage
- IX. According to Temporal Frame of Reference
 1. Historical
 2. Contemporary

RURAL MISSIONS

A PROBLEM OF CULTURE INERTIA IN JAPAN

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WITHIN the last decade, several of the foreign missionary boards of the leading Protestant churches of the United States have been giving special attention to the problems of rural foreign missions. The reports of the Laymen's Foreign Missions Inquiry contain special sections dealing with rural missions. This increasing interest in rural missions is due to several factors, among which may be mentioned: (1) a carry-over into the foreign missionary field of the growing interest in the rural church; (2) the expansion of missions on foreign soil to rural villages and communities; (3) the service in the foreign field of a few missionaries specially trained in the rural ministry; and (4) the rise of rural life movements in foreign countries served by American missions.

This article is based upon the observations and studies of the writer as rural sociologist for the Fact-Finders Commission of the Laymen's Foreign Missions Inquiry in Japan.¹

More than half the population of Japan lives under rural conditions. While the rural missionary movement in Japan has received special attention only within the last ten years, a number of rural missions have been established for more than three decades. As one studies the status and progress of these rural missions, the most outstanding observation is that they have had a very slow

¹ The writer is indebted to Harper and Brothers for permission to use data from his monograph, "Rural Missions in Relation to their Economic and Sociological Backgrounds," Laymen's Missions Inquiry, Fact-Finders' Reports, Japan, Vol. VI.

growth in Japan. Most of the rural missions, even those that have been established more than twenty years, have a feeble and precarious existence. The mortality among rural missions has been exceedingly high.

The problem seems to be primarily one of cultural inertia under rural conditions. The missionary boards and the rural missionaries in the foreign field would be assisted in their problem by a study of the contributions of the cultural anthropologists and the rural sociologists. The cultural anthropologists have analyzed carefully the problems of cultural diffusion and cultural inertia. The rural sociologists have given special attention to the conservatism of the rural mind as it develops under the conditions of rural life. These two disciplines help to explain several reasons why rural missions have had such slow growth in Japan.

1. Relatively speaking, the Japanese peasant is geographically and culturally isolated. He sees little of those phases of Western culture that are becoming so evident in Japanese cities. Rarely does he see or know a Christian missionary. Like all isolated rural people, the Japanese peasants are quite suspicious of all foreigners. Rural Christian missionaries going into the rural villages find it extremely difficult to become intimate with the people and to overcome the suspicions that the peasants have of all Western foreigners.

2. "The greater the difference between two cultures, the greater the difficulty of cultural diffusion." Christianity stands in sharp contrast to the Shinto and Buddhist religions as they are believed and practiced in the rural villages. Both of these native religions tend to polytheism and multiple reverence. They are mystical, passive, and contemplative. They avoid dogmatism. They make no sharp distinction between the worldly and the divine. Eternal life is not their primary goal. They are essentially unmoral. They impose no abstemious rules of conduct. The

Japanese peasants, conditioned to religions like these, are averse to accepting Christianity with its monotheism, its rigid sectarian dogma, its pronounced distinction between mundane and divine, its other-worldliness, and its ascetic, personal morality and crusading spirit against drinking, gambling, and prostitution.

3. Any old, well-established national culture is an equilibrium or balance. This is especially true of a rural culture. The religious cultural complex in any civilization is an adaptation to the larger cultural pattern that comprehends the entire civilization. A new religious cultural complex imported from a foreign culture is not likely to fit into the general cultural equilibrium or balance. So Christianity is a misfit in many ways in the general cultural scheme of the Japanese peasant. The Hebrew-Christian ideology of creation is incongruent with Japanese rural mythology. The Christian theory of equality of persons is contrary to the exalted notion of the Emperor and the almost servile position of women. Christian Sabbath observance interferes with continuous labor in the rice fields during planting and harvesting seasons. The ascetic personal morality demanded by Christianity is not consonant with the gaiety of many rural festival occasions.

4. Familism is still strong in rural Japan. The peasants are also very clannish. When an individual or family in a village begins to show an unusual interest in Christianity or is about to be won over to it, all the members of the immediate family, or the "large family" of close relatives and members of the social clan, exercise social pressure to prevent desertion of the native religions. The whole village may become aroused. Persuasion, ridicule, threats, and social ostracism are used to keep individuals and families from giving up the old faiths and accepting Christianity.

5. Any religion is a vested interest to those persons who earn their living as its specialized practitioners. Shintoist

and Buddhist priests of the rural villages, who are the recipients of the small voluntary contributions made by the peasants at shrines and temples and of various gifts at the end of harvests and on festival occasions, are afraid that the coming of Christianity to a village will take away a part of their financial and material support. Hence, the native priests of the rural villages are usually aggressive opponents of Christianity and use their influence to keep the natives from adopting it.

6. A cultural lag in the missionary mind is another factor retarding the growth of rural missions. The average missionary still goes to Japan with the notion that the Japanese people are a lost heathen race, and that they ought to want their souls saved. But the Japanese peasant is least concerned about having his soul saved. That is a foreign idea to him. However, he is greatly concerned just now about the problems of social justice in landlord-tenant relations, high interest rates, co-operative buying and selling organizations, and other socio-economic problems of agriculture. Missionaries complain that the Japanese peasants are not interested in religion but only in social, economic, and political problems. Few of them see the opportunity of Christian missionaries to help in the solution of the peasants' most difficult problems. Hence, the peasant does not see any value in Christianity to him.

THE NEW PROFESSIONAL RECRUIT IN SOCIAL WORK

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At no previous time in the history of social work has it been so imperative as it now is that the new professional worker just entering the field should be sensitive to social conditions and clear in his judgment as to the role he can best play in the common life. The past few years have engendered new problems and widespread social unrest among all classes. At the same time social, political, and economic thought has come into a state of flux and uncertainty. Many social rearrangements have now become possible; some are already under way for which social workers have long struggled, such as the social security program entails. In so dynamic a situation it is not too much to claim that social work will play a significant, if not a determining, role.

Social workers, particularly the new recruits to the profession, need then to ask under what circumstances their contribution to the new order can be effectively made. Probably no social prophet, of however high calling, can make a wholly satisfactory answer to that problem. Yet from our present point of view, supported by the history of our profession, we can note a few of the elements both within and outside social work which condition our efforts as social workers in the attempt to reconstruct our social life.

The attempt to reorder our national life is a natural aftermath of the great economic crisis. It is wholly understandable that social workers should be given charge of much of the social salvaging and social ameliorative work which such disasters produce. Significant as is their work

in this phase of reconstruction, it pales into comparative insignificance before the possibilities for the future just now opening as the new programs of social security, social planning, and the new co-operative enterprises gain momentum.

Moreover, experience has already shown that as governmental relief programs grow individual initiative and enterprise lag. The specter of widespread demoralization and pauperization has become a real threat. Social work faces the necessity—that is, has the opportunity—to explore more carefully the question of economic motivation. We are well aware that many motives other than the fear of hunger and suffering underlie the expenditure of human energy; we know that work may be carried on for many other ends than the satisfaction of economic needs; yet the practical methods for uncovering and utilizing these non-economic motives need serious attention. Only through creative work in this field can the burden of unemployment, now apparently permanent, be endured without the most disastrous consequences to human personality and to social order. It is in attacking such problems as these that reorientation and reorganization of social work itself are certain to occur.

The field of social work, always broad and of indeterminate boundary, is, in fact, now pushing out into vast new areas of service. Consider the possibilities for social work in such new undertakings as regional planning, consumers' movements, the new public welfare administration, and population redistribution. The responsibilities which will ultimately fall to the share of professional social work in these fields is as yet undetermined. Certainly this will in part depend upon the showing social workers have been able to make in discharging their present responsibilities and their success in bringing home to the supporting public the validity of their claims to professional competency.

The problem of social work at this point is twofold: the development of a clear philosophy which will enable it to formulate its goals on the basis of social scientific knowledge, and the development of effective techniques by which to give effect to its purposes.

Social work is bound to be engaged in a continuous internal struggle, for it must constantly concern itself with adjusting persons, families, and groups to the realities of present-day life at the very time that it seeks to replace a considerable share of the current order of life with something newer and presumably better. The successful balancing of these antithetical forces requires a deep and broad philosophy from which the worker can view and judge the processes he seeks to control.

One might escape this conflict of immediate with ultimate aims if he could play a role analogous to that of the Red Cross doctor on the battle front—free and eager to bind up the wounds of friend and foe alike—viewed by all as a nonparticipant in the struggle itself. Generally the social worker cannot remain so aloof from the conflicts with whose victims he is concerned. His concern for these victims is only too likely to bring him into the conflict itself the moment he interests himself in anything beyond the amelioration of their sufferings. Doctors can perform their functions as physicians and surgeons without becoming peacemakers. But social workers cannot function as social workers if they stop with mere amelioration; they are bound to seek out the deep roots of social unadjustment which so frequently are problems of social justice. This brings them to an examination and evaluation of social relationships—property, government, privilege, social convention, public opinion. Every effort to effect those changes in such institutions which are necessary to solve a given social problem, may be expected to encounter the opposition of those who immediately benefit, or believe

they benefit, by the existing arrangements. Willy-nilly the social worker, whether by overt act or not, becomes a reformer and hence a partisan to the struggle. Thus arises the necessity for a sound social philosophy such that his partisanship shall not become blind and narrow and shortly lead him into the position of espousing the cause not of common humanity but of some small group whose interests are not identified in any acceptable way with the interests of the whole. He would then sink to the level of the special pleader and lose his claim to the name of social worker, except in the most limited sense.

It matters little through which channels the new professional sets about discharging his leadership responsibilities. His temperament and the circumstances will dictate in general which course of action is most suitable for him. Some have achieved success by working their way up to leadership through the councils of the dominant control groups, thus eventually giving effect to their will through social legislation much in the manner in which Lord Shaftesbury, the English reformer, became a leading social statesman of his time. Others will succeed better with small minority groups or by carrying on creative social experiments in the manner of Jane Addams. Still others may find their forte in popular movements which have exercised so profound an influence on social policy from the days of John Ball to those of Cobden and Bright. The present somewhat inchoate popular movements are a challenge to—an opportunity for—such leadership.

Social work, however, is not limited to the development and expression of a new social will. It is also the practice of a set of techniques peculiar to social workers. Good will is not enough; intention without competent execution is intolerable. Policy must be made effective through efficient administration. It is in this role that most of the new professionals will find themselves, at least in the beginning of

their careers, until they have tested their leadership abilities, matured their personalities in daily practice, and stabilized their social and personal philosophies.

The daily tasks of social work, like those of the other professions, are in considerable part matters of standardized, or at least conventionalized, routines. Only through mastery of technique can the worker become truly professional and hope to reach the point at which he can evaluate the old methods and proceed to the creation of new methods adequate for present conditions. Yet learning and practicing the routines involve grave dangers to the new professional. On every hand he will find workers for whom the techniques of social work are the end and not the means; workers so submerged in the daily task that its meaning has been forgotten; workers to whom equipment, buildings, records, reports, regulations are the farthest horizon of their thinking, whose sense of values have atrophied under the impact of moment-to-moment stresses and strains.

Very closely associated with this condition is a more portentous situation common to all professions. The possession of technical competency, acquired only after considerable outlay of time and money, very generally leads to an attitude of mind which can be characterized as professionalism. It can be easily understood that those professionals who have lost—or never have acquired—a broad perspective of their field of service should eventually come to regard their professional skill as a kind of private personal possession which they must protect from such dangers as competition or from the effects of changes in social policy which might obviate the need for their special kind of skill. Bluntly put, such workers, though they may not be conscious of it and may repel the charge indignantly, act, nevertheless, upon the premise that they have a stake in social distress. Such workers need to ask themselves frankly

and fearlessly whether their indifference, and even open hostility, to consideration of deeper-reaching reform proposals is not actually based upon a fear of the demobilization of their division of the social work army through the liquidation of the problem with which they have been dealing. This type of behavior represents the very nadir of professionalism but is only too well known to present-day observers.

Hand in hand with this attitude goes the development of overdetermined attitudes toward the organization with which one works. Corporate action requires morale, discipline in the ranks, and loyalty. No institution can long survive if many of its parts come to play a parasitic role in its economy. Boring from within, secret disobedience, inner subversive forces, and sabotage are so dangerous to institutional life and efficiency that they are generally regarded as high crimes against which the organization must take the most stringent measures. Certain of the major commandments in the code of professional ethics have to do with the relation of the individual worker to the organization of which he is a part. In general we insist that the worker accept and carry out faithfully the policies of his organization or that he withdraw from it.

Many workers are indeed uncritically loyal, with disastrous results both to the organization and to social work. It is quite possible for loyalty to be blind and hence directionless and dangerous. Yet the social worker need not sacrifice his individual vision and judgment when obeying orders. His mental reserves need not interfere with his technical efficiency. If his dissent is so sharp that he cannot carry on, he should withdraw in self-respect. Only when he has won the organization to his point of view can he presume to use it for new purposes.

These attitudes among social workers are evidence that social work is still in the process of orienting itself as a

profession. Swarms of new nonprofessional emergency workers and the need for placing in high executive positions inexperienced professional workers unprepared to discharge creditably the responsibilities of their positions have brought on a period of confusion in the profession and also an unfavorable reaction of the public in some communities to the profession. The new professional needs, then, to look deeply beneath the surface of events and persons to discern those slower, but more certain, movements which are carrying social work through this period and which indicate to him its most promising opportunities.

It requires no deep insight to discover, for example, that already public interest in the fate of the underdog is more widespread than ever before; that the role of organized government in social control has grown apace with the checking of thoughtless individualism; that the insurance technique is now popularly accepted as necessary for meeting the costs of unemployment, old age, and ill-health; that the despoliation of our natural and human resources is now being recognized for what it is, and that it is of deepest significance for the development of effective social controls; that the methods and findings of the social sciences are increasingly valid and gaining wider acceptance as the proper bases for social action.

Appreciation of the meaning of those forces will enable the new professional to escape the very real dangers of a sterile intellectualism, a stultifying institutionalism, gross professionalism, and the dead life of meaningless techniques.

Social work, like life itself, is so vast and complex that any definition of it leaves much unaccounted for. Emphasis in social work has shifted through the centuries. It has been called charity, philanthropy, social reform, social service, social statesmanship, and is at present a compound of these and other elements. It has concerned itself at different

times with economic, political, and cultural change. On occasion it has confined its efforts to a single beggar or a wayward child and on other occasions has embarked on projects of nation-wide or even world-wide scope, such as control of the forces of population growth, or the achievement of permanent peace among the nations. Nor have all of its successes been won in its own name, for social work has been a nursery in which the seeds of social change have germinated and after a more or less prolonged initial growth have been transplanted into the world at large to attain full maturity under other names. Enfranchisement of the masses, popular education, public health, factory regulation, the new justice for the poor are but a few of the movements initiated in the field of social work which have now achieved independent status. The enterprises which are at present regarded as its own proper sphere are puny indeed when compared to some of the giants to which it has given birth.

Social work as a technique has been adopted and employed as an adjunct by many types of organizations whose major aims are religious, fraternal, political, or that are those of some special class in the community. This is as it should be and is defensible both on logical grounds and in terms of the record of work such organizations have to their credit. On the other hand, social work needs a solid nucleus of workers whose devotion to the common good is not colored by considerations of race, sect, nation, or other special interest. It is this singleness of purpose which gave such persons as John Howard, Dorothea Dix, Florence Nightingale, and Robert Owen the leverage by which they succeeded in effecting those deep-reaching changes in our culture from which incalculable benefits have flowed into every level of our social life. The service of common humanity, of the common good, was for them social work's central aim.

The new professional, indeed, finds ready at hand a sensitized state of the public mind, formulated techniques, many going organizations, a multitude of fellow workers, and vast economic resources which have resulted through the struggles of a long line of professional forebears. So rich a heritage must needs make the new professional recruit humble, lest he unwittingly squander it, but it can also give him confidence to proceed with the assault upon the social unadjustments of the present with a lively hope of making some real headway in their solution.

A COMPARISON OF METHODS OF RECORDING URBAN RESIDENTIAL MOBILITY

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SINCE the writings of Georg Simmel and Werner Sombart, numerous and varied generalizations on the effects of residential mobility on the individual and on social processes have appeared in sociological literature. The description of relationships now termed human ecology inevitably stimulated the study of change in the spatial distribution of individuals. However, there have been but few factual studies published in English providing records of residential mobility within small areas and especially of intraurban mobility. This is due to the individual scholar's lack of resources for collecting adequate samples of these data, while no foundation or bureau has as yet published results of more adequate samples. Indeed, more and more

in the social field the task of providing raw materials is proving too big for individual scholars and is becoming the task of governments and co-operative agencies such as foundations. This is as it should be. In our social utopia the individual scholar will no longer think it his job to go out with his spade and do in some corner what governments and foundations are doing with their steam shovels. He will do what these agencies cannot do for him but what they can vastly encourage him to do for himself—take up the expert and arduous task of interpretation.¹

A resumé of the methods and results of the "spade work" which has been done in providing small samples of residential mobility will be followed in this article by a comparison of the relative adequacy of two methods of collecting such data.

¹ R. M. MacIver, "Is Sociology a Natural Science?" *Publications of the American Sociological Society*, 1931, p. 31.

A dozen years ago Professor R. D. McKenzie recorded the mobility of areas of Columbus, Ohio, by comparing the registration of voters in 1917 and 1918, reporting that only 56.8 per cent of the registered electors of 1917 reregistered in 1918. The assumption that the difference was largely due to residential shifting was no doubt warranted, but in some cases the change was due to failure to register. A house to house survey of two city neighborhoods showing the length of time families had lived in their present homes provided more detailed information about specific areas.² In Seattle, Washington, the same author reported on the comparison of membership lists of the Chamber of Commerce from year to year as an index of mobility of the business group. Later, under the guidance of Professor McKenzie his students attempted records of mobility through records of changes of address among subscribers of public utilities, such as water and light, school attendance records,³ church membership rolls,⁴ real estate rental agencies, transfer companies, and newspaper circulation departments.⁵ Miss Mildred Parten has been studying the residential mobility of New Haven, Connecticut, using the utility records as a source. While any one of these studies could provide a record of mobility of only certain classes of the population, the most general being the utility records, all of them have obvious uses for organizations within the city.

Changes of residence in particular areas may be studied directly by interviewing householders within the area. Miss Mary McInerny recently found 74 per cent of suburban families had lived in their present neighborhood less than

² R. D. McKenzie, *The Neighborhood, A Study of Local Life*, pp. 492-95.

³ A. W. Lind, *A Study of Mobility of Population in Seattle*, University of Washington Press, 1925.

⁴ R. R. Martin, "The Methodist Church in Seattle," unpublished thesis.

⁵ These attempts have been briefly summarized by J. E. Corbally, "Measures of Intra-Urban Mobility," *Sociology and Social Research*, 14:547-53.

ten years.⁶ McKenzie did this for two areas in Columbus; Zorbaugh, for the dwellers in furnished rooms in a Chicago area,⁷ the Lynds for neighborhood residence in relation to place of employment,⁸ McClenahan for a Los Angeles neighborhood,⁹ and in addition, changes of residence have been recorded as one item in a large number of community surveys. The person interviewed can, if he cares to cooperate, provide fairly accurate information on his own changes of residence for the past two or three moves, but his statements on the previous occupants of his present abode are likely to be very inaccurate.

Another type of study of residential mobility would record the changes of residence of a particular class, not of an area. Here the mobility for contrasted classes or periods may be reported by the use of interviews or questionnaires, or obtained indirectly from various records. Mowrer has shown that divorce in Chicago is correlated with high mobility of population. He traced the past addresses of the persons involved in a thousand Chicago divorces by checking telephone directories. He found that these persons showed an average residence of 1.81 years at each address, while a control group composed of those whose names appeared immediately after these in the directory showed an average residence of 2.83 years per address.¹⁰ The Lynds contrasted a sample of the business class and the working class in Middletown,¹¹ McKenzie used the records of the Chamber of Commerce for the business class, Miss Aryness Joy has reported on changes of residence of the families of

⁶ G. A. Lundberg, M. Komarovsky, and M. A. McNerny, *Leisure, A Suburban Study*, p. 175.

⁷ H. A. Zorbaugh, *The Gold Coast and the Slum*, ch. 4.

⁸ R. S. Lynd and H. M. Lynd, *Middletown*, p. 64 sq.

⁹ B. A. McClenahan, *The Changing Urban Neighborhood*, University of Southern California Studies.

¹⁰ E. R. Mowrer, *Family Disorganization*, p. 118.

¹¹ R. S. Lynd and H. M. Lynd, *op. cit.*, table on p. 520.

a group of college students,¹² the farm owners of North Carolina were sampled,¹³ Dr. Plant obtained records from those appearing at a psychiatric clinic,¹⁴ and in connection with many surveys for other purposes such material has been incidentally collected.

Larger masses of data on intraurban residential mobility have been collected by comparing the population of different census districts for a series of decades. McKenzie has shown a pattern of urban population distribution by a series of zones from the city center outward. Using census tracts falling within these zones he compared the population totals appearing in the 1910, 1920, and 1930 censuses. Movements of population toward the suburbs were shown in a sample of a half-dozen cities. This procedure indicates nothing of the amount of residential change in between the census years, nor of individual mobility.¹⁵ Using the yearly directories, Sullenger compared the addresses of residents of Omaha by wards for the years 1927, 1928, and 1929. He then compared mobility by wards with rates of delinquency, wards of domestic relations courts, and mothers' pensions. The mobility records were not worked out in terms of the number of persons but simply on the basis of directory listings.¹⁶ For this two-year period he found 62.8 per cent changed directory listings. In an earlier article I summarized the results of a study of four Illinois cities using directory comparisons.¹⁷ The amount of movement within the city, not of changes of residence, but of traffic

¹² A. Joy, "Changes of Residence of Families of American Business and Professional Men," *American Journal of Sociology*, 33:614-21.

¹³ W. A. Anderson, "Social Mobility Among Farm Owner Operators," *Social Forces*, 8:378-80.

¹⁴ J. Plant, "Social Factors Involved in Personality Integration," *American Journal of Psychiatry*, 9:113-20.

¹⁵ R. D. McKenzie, *The Metropolitan Community*, p. 175.

¹⁶ T. E. Sullenger, "A Study of Intra Urban Mobility," *Sociology and Social Research*, 17:16-24.

¹⁷ William Albig, "The Mobility of Urban Population," *Social Forces*, 11:351-67.

movement, has been summarized for many areas. Sorokin, Burgess, Anderson and Lindeman, and many others have collected these data. A few records of the movements and contacts of individuals have been made. Illustrative of these is Smith's record of the movement and contacts of a traveling salesman in two cities for two days.¹⁸

Of the methods for obtaining residential mobility records, the records of utilities, the checking of directories, and the use of the files of Merchants Credit Association Bureaus permit the taking of large samples with the minimum of clerical aid and the maximum of accuracy. The accuracy of the utility records and of the directories probably does not vary greatly from city to city, but the completeness of the files, the accuracy and the up-to-dateness of the Merchants Association files do vary considerably, depending upon the management and the variety of sources of information.

I have compared the records of the Merchants Association and the directory listings for a sample of four census districts in the city of Danville, Illinois. Danville had a population of 36,765 in 1930, and the census districts used were numbers 16, 77, 28, and 12, with population of 2,232, 1,495, 899, and 1,411. These districts were chosen on the basis of knowledge of their characteristics obtained during a previous study. Number 16 is a downtown area bounded on the west and south by the two principal business streets.¹⁹ It was expected that a considerable amount of residential mobility not recorded by the directory would appear here. District number 77, on the eastern edge of the city, had the highest percentages of residential mobility of any census district in the city; number 28 on the northern boundary of the city is the newest and best residential dis-

¹⁸ M. Smith, "Mobility Patterns of Urban Strangers," *Sociology and Social Research*, 15:545-49.

¹⁹ See map, *Social Forces*, 11:252-53.

trict, but has a fairly high mobility due to the amount of building and, recently, to the mortgages; and number 12, just south of the business district, bounded by the river and crossed by the railroad tracks, is an area of considerable disorganization. Of the census districts of the city it was expected that these would show the greatest divergence between the records taken by the directory in February, 1933, and February, 1934, and the records made by the Merchants Association between those dates.

A list of all the streets, and the house numbers on each, included within each of the four census districts was made. The directory listings for those sections of the streets were compared in the 1933 and 1934 directories. Totals and composition were obtained, and then the lists were checked against the card catalogue files of the Merchants Association for the same sections of streets. A summary of the results appears in the table on the following page.

In this table "moved into" indicates those names which appeared in the directory or were recorded in the Merchants Association files during the course of the year. "Moved out" indicates those that disappeared, while the "in and out" are those recorded in the Association files as having lived at the address for some time during the course of the year, but were not there at the beginning or at the end of the directory year, that is, February to February. The classification "Directory and M. A." refers to those whose residential move had been recorded by both directory and Merchants Association files. The other classifications are those recorded by the directory only and by the Merchants Association only. The composition of those changing residence was also obtained.

In all districts both the directory record and the M. A. files show a large number of moves which were not recorded by the other. If we subtract the number obtained exclusively by the one from those obtained only by the

COMPARISON OF NUMBER OF MOVES
RECORDED BY MERCHANTS ASSOCIATION AND BY CITY DIRECTORIES

	Moved Into					Moved Out					Moved In and Out				
	Single male	Single female	Married	Minors	Total	Single male	Single female	Married	Minors	Total	Single male	Single female	Married	Minors	Total
Census District #16 population 2232	Directory and M. A. Directory only M. Assn. only Total														
	9	31	136	47	223	5	20	94	41	160					
	22	52	84	31	189	17	73	148	52	290	24	19	40	12	95
	55	58	122	27	262	32	27	50	12	121					
	86	141	342	105	674	54	120	292	105	571	24	19	40	12	95
Census District #77 population 1495	Directory and M. A. Directory only M. Assn. only Total														
	6	6	134	87	233	6	10	118	86	220					
	6	4	52	35	97	4	8	104	62	178	15	5	30	11	61
	31	15	48	19	113	12	3	36	26	77	15	5	30	11	61
	43	25	234	141	443	22	21	258	174	475	15	5	30	11	61
Census District #28 population 899	Directory and M. A. Directory only M. Assn. only Total														
	1	2	74	32	109	0	1	52	34	87					
	1	3	36	24	64	0	2	66	57	125					
	13	5	20	8	46	4	2	12	3	21	4	0	10	4	18
	15	10	130	64	219	4	5	130	94	233	4	0	10	4	18
Census District #12 population 1411	Directory and M. A. Directory only M. Assn. only Total														
	5	22	52	30	109	20	11	46	26	83					
	15	32	90	63	199	20	26	158	99	303	16	10	44	21	91
	25	27	48	24	124	16	18	40	21	95	16	10	44	21	91
	45	81	190	117	432	56	55	244	146	481	16	10	44	21	91

other, taking into consideration the "in and out" moves exclusively recorded by M. A., and then transfer this into percentages of the total number of changes of residence, we get the following results. The M. A. obtained a somewhat larger number of those who had "moved into" in the percentages of 21.8, 15.2, 0.0, and 3.0. Of those who had "moved out" the directories provide the more extensive record in the percentages of 11.1, 7.4, 34.2, and 20.4. It is evident then that these two types of records largely supplement one another. The extent to which this is true will depend on the adequacy of the Merchants Association records, and they vary greatly in cities of this size. By using both of these sources a fairly complete record may be obtained. The number of clerical hours used was approximately fifty per cent greater in checking the records of the Merchants Association files than in obtaining the directory records.

A too constant preoccupation with method would be a sterile procedure, as the real sociological problems are to be found in the effects of residential mobility on community structures, social processes, and individual attitudes and practices. However, it is necessary to develop adequate methods for making as complete a record as possible.

RELIEF AND SECURITY

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TODAY, when hundreds of thousands of people are on relief, when millions of dollars are being poured out to alleviate and prevent suffering, the thoughtful person asks: What is the relationship between relief and security? Back of this question is another one more fundamental: What is security? Always men have sought for different kinds of security. Security has meant safety from other human beings; it has been interpreted as established social place; it has been made synonymous with economic success, with wealth, a job, provision for the future; it has been desired as love and understanding in the intimate personal relationships of marriage, family, and friendship; and it has been defined in man's never-ending search for the ultimate reality.

Look back along the perilous and sometimes devious routes men have traveled, beautified occasionally by peaceful and quiet oases or lightened by the idealism and heroism of leaders and prophets, but coming inexorably to the present uncertain road. Primitive men sought to protect themselves and their women and children and hid their homes in the sides of mountains and hills and in the tree tops, or built them on stilts along the edge of lakes or rivers. Tribes and nations have fought each other to protect and insure the means of subsistence, of commerce, of trade and of wealth; or to enhance their prestige and political power. The family today, as a social institution, is designed to provide the most satisfying kind of emotional security. Religion, of whatever time or place, is man's answer to his need for assurance of the ultimate integrity of life itself. People of all races and of all ages have continued to think

and struggle and pray for the means of attaining physical, economic, social, emotional, and spiritual security, if not for themselves, then for their children after them.

The wish for security and possible, as well as impossible, means of obtaining it are daily themes in current newspapers and magazines. Organizations based upon persistent wishful thinking flourish with thousands of members credulously enthusiastic over the panacea proposed. At the present time, the economic aspects of the desire for security are dominant and men and women ask each other anxiously: Are we sure that we shall have any food to-morrow? Can we pay our rent or must we face eviction? Can we run our business and be certain of a reasonable profit? Are we sure of our jobs? Are our savings safeguarded? How can we make the future secure for everyone?

The Federal government has undertaken to find an answer to the widespread demand first, with the emergency relief program; next, with the added work relief measures; and more recently, with the "Security Program," now adopted and in process of incorporation into the life of the local community. For the United States, the proposed methods of old age assistance and of pensions, of widespread unemployment relief, and eventually of social insurance are relatively new. We are concerned in this paper only with the relief aspects of welfare programs.

Employed relief workers are themselves often uncertain and confused as to the real value and significance of what they are doing. The present generation has been brought up to believe that relief is a disgrace, at least something of which to be ashamed. Our traditional American values have been as much education as we could obtain; a well-organized family life; a job at which we worked honestly giving full measure for the pay received; an adequate standard of living; thrift and savings to take care of us in old age; a "good name," that is, a certain measure of

"standing" in the community; and participation in some form of social activity, a church, a parent-teacher association, a political party, a club, or a lodge. These values have served, in various forms, to motivate each on-coming generation. The people who were "on charity" lost status and were regarded with condescension or with pity.

Today, relief is sought, abhorred, feared, demanded. The tremendous sums being spent by the federal, state, and local governments make the conservative citizens gasp with astonishment, or with fear. The latter feeling is prompted frequently by the belief that public assistance in itself will break down morale and endanger the very foundations of both individual and community integrity. Many people deplore the increase in relief funds because they do not see where the money is coming from. They shrink from debt, either public or private. They do not want the "inevitable increase in taxes" which they predict. On the other hand, there are those who "demand" for their local section a share in the "spoils." Just the other day at a state-wide meeting, an executive from a certain county said: "I came down to make sure that A and B counties didn't get all the money from the government and leave us in the lurch. If you don't put in your bid, you won't get anything, that's sure." And a state administrator recently suggested the possibility of a "pressure group" of sectional representatives demanding and securing from the government what they wanted. There is evident a growing faith in the "vested interests" attached to "public service" jobs created by the depression and the extensive governmental program. A new slogan is sometimes more than hinted—"Let the government do it!" The "public" seems somewhat slow to recognize the imminence of a *permanent*, not an emergent, federal program spreading down and out from a centralized control into the remotest villages. It also either fails to see or prefers not to see the inconsistencies and even con-

traditions in the philosophies and practices that, on the one hand, stimulate education, training, experiment, and the development of producing skills, and that, on the other hand, throttle initiative, destroy the results of skill, and pacify the thwarted human beings with "charity bread" and "made work."

What do the people receiving aid think about it all, those who are referred to as "clients," "recipients of relief," or more cold-bloodedly, as "cases." We shall quote some stories, *true* stories, that come fresh from the field. They present a variety of attitudes as we might expect, since the clients, too, are Americans, either by birth or by choice, and since, today, they represent a cross section of our population. Formerly, the families aided from public or from private funds were largely marginal families, marginal both economically and socially. They tended to be the least effective of our citizens. At this time, we may still find the marginal families but we also find hundreds of thousands who under more normal times have been independent and self-functioning. They struggle against overwhelming odds and only in their extremity seek the relief agency. They are sometimes referred to as "the new poor." Then, there are the would-be exploiters of the available resources. They are called in less euphonious language, "chiselers." In some numbers, they have always been with us. They have made their appearance whenever a drive for funds has been announced or some extreme social situation has stirred the generous impulses of the community. Today they form a relatively small proportion of the great number who make legitimate demands upon the good will of the government.

The hesitancy of people to ask for help, their eagerness to be self-supporting, and their wish to be of service themselves are illustrated in the following brief stories.

Mr. and Mrs. Little (which is, of course, not their real name) are well-educated and were reared in comfortable homes. "We were hungry four days," Mr. Little confessed to the worker taking the interview in their home, "before we got courage to ask for help. We never supposed we would have to take charity and we dreaded it terribly, but the girl in your office was so kind. She said all you were doing was helping us over the rough spots. You think that, too, don't you, and not that we are sponging on you?"

Mr. Hansen beamed on the worker: "Did my wife tell you I had a job as janitor? We will take care of our groceries and rent now. I want to pay the two weeks back rent, too. I haven't the money yet, but my landlady says she will wait for it, if it is all right with you. I don't want to owe you any more than I have to."

Clients of the relief organizations sometimes *demand* assistance and sometimes the demands grow into threats. One rather humorous incident occurred recently. A client came into the office and asked rather vociferously for a pair of dress shoes. Since he had just earned five dollars, the visitor suggested that he use this money to buy the shoes. He objected strenuously and said:

"*That money I earned and it is for my own use.* It's up to you to give me the shoes." (Some days before, he had been given a pair of work shoes.) When the visitor still demurred, he shouted: "If you don't give me the things I want, I'll hitch-hike right out of Los Angeles!"

Sometimes we hear a statement like this: "Mr. Smith was given a pair of new shoes. I think I *deserve* a pair as much as he does." Solicitation for relief and the expectation of receiving it may become contagious as in the case of Mr. Lee who asked for a new pair of "cords." When the worker inquired if he really needed them, he answered cheerfully: "Oh, no, but everybody is getting a pair and I thought I might as well."

Landladies complain because the young people on relief are wasteful of gas and light and water; that they seem to think because their utilities are paid for they may use them

as extravagantly as they please. They often overlook both the business and the courtesy phases of renting. Many of them leave without telling the landlady, who often objects to such summary treatment. One apartment house agent said the other day: "I try to be as nice as possible to my tenants and this (meaning wastefulness and sudden, unannounced departure) is the thanks I get."

However, the social work agency often means more than just financial aid or as the older books put it "material relief." Mr. Brown has recently found a job. The visitor called to make a final check on the situation and Mrs. Brown said to her wistfully: "I hope you'll still keep coming to see me now that Mr. Brown is working. I don't have many visitors and I like to have some one to talk to."

The urge to be of service and to be useful is often evident. One visitor reported that several of her women clients visit others who are sick or old, reading to them and waiting upon them, not for pay but for the satisfaction of helping some one less fortunate. Mrs. Burnham, who had an infected knee, read regularly to a woman living in the same house, who had cancer. "It helped us both," Mrs. Burnham explained. One night she sat up all night taking care of a neighbor who was later taken to the hospital. "We like to feel useful and of some account," she said.

If we may sum up what seem to us some significant attitudes, the list might read in this way. Relief is an opportunity to get aid either to meet a need or to make individual effort less urgent. Relief is a regretful necessity to be replaced by self-support as soon as possible. Relief is something "deserved" with little emphasis on the conditions of eligibility. Relief is a "right" which may be demanded just because the money comes from the government and is made available for the benefit of the citizens. Relief represents some measure of security in a time of appalling insecurity. Back of these attitudes lie the indi-

vidual experiences of the clients, the uncertainties of our social and economic conditions, and the difficulties of administration of the relief program of the government which, it must be kept in mind, is advocated as only one phase of a possible "security program."

The clients of the social welfare agencies and institutions react to their experiences in the same ways that any human being may respond. They build up defenses to protect their own self-esteem; they refuse desired information; they are antagonistic and fault-finding; they blame others. Along with most of us, they think of the government as "they" and not as "we." It is so far removed from immediate contact; it is regarded as a sort of mystic and all-powerful genie, and so endowed with magical properties that it is easy to regard its resources as inexhaustible and to forget that we are the source of supply. Clients are people like ourselves and tend to reflect the general public opinion, which seems to be caught in an emotional maelstrom and to grasp at relief as a panacea. Our American enthusiasm seems to stifle our American resourcefulness and our slogan threatens to be (shall I say characteristically?) "Better and Bigger Relief!"

We must not overlook the fact that the difficulties of administration are also factors in determining the attitudes of the clients, the people who are in trouble and are seeking help. The sometimes elaborate and duplicating machinery to provide for distribution of aid, to insure thorough investigations, adequate social case histories or records, accurate bookkeeping of relief orders, of work assignments, and of notices of removals of names from the different lists has sometimes delayed the follow-up of applications, the receipt of aid, or the re-acceptance of the client after aid has been, for some legitimate reason, discontinued. It has not always been possible to secure trained and efficient personnel. The lack of professional understanding of the task

has occasionally meant that the visitor makes promises which are not kept. Sometimes, because he did not himself appreciate the limits put upon the services or the conditions of eligibility, he blithely makes promises just to appear agreeable and sympathetic. For example, a charming young college woman, who has the facility for winning the liking of her clients, spreads promises around rather freely. She had told an elderly woman that she would try to secure her admission to a home for the aged. When a fellow worker asked her sometime later what she had done about getting information for Miss Connor, the young woman worker answered rather callously, "Oh, I can't be bothered." Failures of the representatives of an organization, *from whatever cause*, to carry out the stimulated expectations of the clients are a prolific factor in disillusionment, suspicion, and radical discontent.

Another factor that breeds a lack of trust in the administration is the authoritative and sometimes curt treatment extended by the social worker. The contrast is inescapable. On one side are the dangers of a little authority, of presumption and arrogance of the petty official, enhanced perhaps by his own economic uncertainty in not knowing how long "his job" may last; and, on the other side, are the helplessness and hopelessness of the client "not knowing just what he is getting into when he applies at the office of the 'charities.'" Is it any wonder that, in some instances, securing relief becomes a game of trying to outwit the social worker and so get whatever is demanded?

The social worker honestly seeking to be helpful, conscious of the human values represented in each application, eager to be "professional as the physician is professional," understands that the people seeking his aid have psychological and emotional needs as well as material needs. They are discouraged and sometimes hopeless. Perhaps the most serious aspect of the whole situation is the feeling of *use-*

lessness. The normal human being wants to feel useful. He wants to be an active and a contributing member of the community. The social worker understands that relief today is a necessity in thousands and hundreds of thousands of homes to prevent actual suffering. *Relief is not a solution*. Economic and social security must be sought in a program that makes it possible for every person to be so occupied that he has a sense of personal achievement and a feeling that he counts in the scheme of things.

What is the way to social and economic security? That, of course, is the question with which all of us are struggling. We should like to call attention to one aspect of our state of mind which is either not recognized or else ignored, and that is the lack of trust on the part of the man on the street in the political leaders, in the industrial and business leaders, and even in his friends and associates. He lacks faith in their essential honesty and good will. In the midst of all of the panaceas proposed, we hear little of the fundamental necessity to restore a sense of security through the demonstration of trustworthy leadership, in both great and small affairs, that is not entirely self-centered but that is committed to a program of social welfare and concerned with the good of the *entire* people, rich and poor, white and black, native or foreign-born, men, women, and children. We must begin with restoring faith in our democratic institutions and in the personal idealism which has characterized the great leaders of all times. Just now because of the tremendous fears tied up with our feeling of economic insecurity, we grasp at unsound political and legislative programs. We are swept along on an emotional tide. We need to steady ourselves. We need to employ more concretely our much-vaunted scientific techniques. We tend to become opportunist in our thinking and our acting and to be satisfied to remain on that level. We accept procedures which do things *for* and *to* people rather

than providing the opportunities for them to do things for themselves. The need for morale is outstanding, morale on the part of all of us: belief in democracy; belief in the worth of character, of self-control, and of generosity of spirit; belief in the value of straight dealing, of honesty and of truth-telling.

Finally, it seems evident that we must realize that relief alone does not solve social problems, and that community interest and understanding must develop beyond the mere alleviation of suffering to the support of a comprehensive program of prevention and also of construction, of rebuilding social attitudes, and of making our social institutions more adequate for the use of all citizens. If we should become philosophical, we might point out that life itself is dynamic, never static; that adjustment, for that reason, can never be final. Perhaps, the best we can hope to attain is the security which is individual, psychological, and emotional, and which grows out of recognizing change as the only permanent fact, of seeing ourselves and our welfare as an integral part of all people and of their welfare, and of making a positive contribution in the struggle we share with our fellow human beings. In some such fashion, it may be, we shall achieve "security in the midst of insecurity."

HENRY HUGHES, SOCIOLOGIST OF THE OLD SOUTH

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THE year 1854 is truly a red letter year in sociology; it witnessed the publication of the first works to bear *sociology* in their titles. Two lawyers, George Fitzhugh, of Virginia, and Henry Hughes, of Mississippi, claim the honors of producing these works. Henry Hughes, regarded by Bernard¹ as having written "the earliest treatise on sociology ever written in any country in the world bearing the title," was born April 17, 1829, at Port Gibson, Mississippi. At sixteen years of age he entered Oakland College and was graduated with honors in 1847. While a student he began working on a study of society, which finally appeared as *Treatise on Sociology*. According to Moore,² Hughes obtained his title while traveling in Europe, probably from Comte's lectures delivered at the Palais Royal between 1849 and 1854. On his return he located in New Orleans, where he presumably practiced law and studied practical social problems, particularly those connected with the use of intoxicants. Foreseeing the inevitable conflict between the states, he began to plan for the protection of his beloved Southland and his native state in particular. He rapidly advanced from a private in the Port Gibson Riflemen to captain of the Claiborne Guards, and in 1861

¹ Quoted by Malcolm Gues, "Henry Hughes, Sociologist," unpublished master's thesis, University of Mississippi, p. 31. Professor Bernard may be correct, but the difference in the date of publication of *Treatise on Sociology*, by Hughes, and *Sociology for the South*, by George Fitzhugh, could have been only a few months, as both appeared late in 1854. For a fuller discussion of this point see our "The Development of Sociology in the Old South," *American Journal of Sociology*, 39:651, footnote 10, March, 1934.

² *The Life and Works of Col. Henry Hughes*, funeral oration published at the request of Hughes' regiment, p. 30.

became colonel of the Twelfth Regiment of Volunteers. His strategy in planning fortifications at Bull Run elicited high praise from his superiors. The hardships of the Virginia campaign caused him to contract inflammatory rheumatism, and on October 3, 1862, he passed away. He received "such a funeral procession as honors the remains of few men."³

Henry Hughes' brief career, which ended in his thirty-third year, embraces three phases—lawyer-statesman, soldier, and sociologist. In this article we are chiefly interested in his contribution to sociology and in his professional life insofar as it illumines his views of society. Being dominated by altruistic motives he saw political problems in their social relation. In his *Administration of Justice, or the New Bar and the New Court*, an oration delivered at Oakland College, May, 1860, and later published, he set forth his ideas of civic responsibility of citizens, of the great benefaction to the public of the persecution of malefactors, and the unfortunate delay in court procedures;⁴ and in his "State Liberties,"⁵ he demonstrated his familiarity with legal documents and his ability to argue a case.

On November 19, 1857, while state senator from Mississippi,⁶ he introduced a bill to charter an "African Immigration Company," as a means of sounding public opinion. This was a part of a movement that was being agitated in several Southern States to reopen the slave trade, and to apprentice African immigrants for a period of years, probably not over 15. At the expiration of their indenture, they were to enjoy the privilege of working for wages under state supervision, and of returning to Africa should they so

³ *Ibid.*, p. 3.

⁴ See Guess, *op. cit.*, Chap. III.

⁵ *De Bow's Review*, Vol. 25:626-53, December, 1858.

⁶ Stella Herron, "The African Apprentice Bill," *Proceedings of the Mississippi Valley Association*, 1914-15, p. 138. Guess, however, stated that Hughes "never ran for public office," *op. cit.* p. 12.

desire. Hughes argued that these immigrants would be much better off in America, where they would be "cotton pickers and Christians instead of chops, cutlets, and stakes" in cannibalistic Africa.⁷ The repatriates would carry the blessings of republican government and Christianity back to benighted Africa, and the American-born Negroes would increase in value owing to their potential services in assimilating the newcomers. Furthermore "toiling wives, sisters, and daughters" would be replaced at "the wash-tub, bake-oven, and scrub-broom" by Negro wenches; "every poor and industrious citizen" would be afforded "the best chances for making a fortune"; and the importation of immigrants would enable the South to increase its production to such an extent that the two sections would be balanced.⁸ As for the Negroes themselves, they were to become "a special group whose social bounds were to be limited to those of a progressive agricultural society. While denied the rights of the ballot they were to be warranted the first end of society and in time all other ends of progress."⁹ Thus warranteeism was to progress as all classes obtained more and more rights, or else reached the limit of their ability to progress.

However, two factors militated against the African immigration proposal: sentiment in foreign countries, the North, and parts of the South which violently opposed reopening the slave trade; and the Slave Trade Acts whose interpretation gave room for debate. Hughes took the position that the Constitution intended to regulate the slave trade and not the destiny of free Negroes, and that Congress could not rightfully interfere with a state should it wish to admit African immigrants. Thus "the immigration

⁷ *Report on the African Apprentice System*, address delivered before the Southern Commercial Convention at Vicksburg, May 10, 1859, p. 7.

⁸ "State Liberties," *De Bow's Review*, *op. cit.*, pp. 626-29.

⁹ *Guess*, *op. cit.*, p. 60.

of free African laborers by their own voluntary act, obliged to labor for a term of years"¹⁰ became a question of federal versus states rights.

Let us now turn to the more sociological of his writings, his *Treatise on Sociology*, perhaps we should say the most sociological that has been preserved.¹¹ Using a term later popularized by Sumner and his students, Hughes defined sociology as "the science of societary organization" in both its theoretical and practical aspects.¹² He recognized two types of societary organization—free and warranteed, the latter existing in the United States South. Warranteeism is not slavery. It is not "an obligation to labor for the benefit of the master without the contract or consent of the servant," but is "a public obligation of the warrantor and the warrantee, to labor and do other civil duties, for the reciprocal benefit of (1) the State, (2) the Warrantee, and (3) the Warrantor."¹³

In all types of society the substance is the same, the forms only are different; "God made the substance; man makes the form."¹⁴ Men, being social, are not free to organize themselves as they may desire. "None have the right of the selfish; they have the right of the social use only, of their bodily and mental powers."¹⁵ Since God "commands the association of men for the mutual existence and progress of all," society cannot be the result of "contract or

¹⁰ "State Liberties," *De Bow's Review*, *op. cit.*, p. 628.

¹¹ Guess located 2 pamphlets, 3 personal letters, 2 special articles, and 1 book. He, however, did not include "State Liberties," nor did he refer to secondary sources included in this article. In a letter to Winnie Leach Duncan, Miss Mary Magruder (a niece) states: "A lot of valuable data, all of his manuscripts and letters from abroad, public addresses, etc., as well as the far famed funeral sermon—a box of five hundred in number, which I have often seen in our attic and which my father had published—were destroyed by an over zealous house-wife."

¹² *Treatise on Sociology* (Philadelphia: Lippincott, 1854), p. 47.

As all quotations that follow are taken from the same source, only the page will be given.

¹³ Pp. 166-67. See also p. 256.

¹⁴ P. 175.

¹⁵ P. 186.

agreement."¹⁶ Not being instinctively gregarious like sub-humans, but rationally gregarious, men are burdened with the duty of employing societary power wisely and for the good of all.¹⁷

Rational gregation therefore, is government or order; the adaptation and regulation, of an association. Such gregation is the means of existence; reason discovers and realizes it; and reason prescribes or promulgates the law of Nature.¹⁸

What is society? It is the organization of a union of systems to accomplish the realization of societary ends.

A society therefore is not its ideality, but its reality; not its intention, but its obtention; not its verballity, but its actuality; not its legislation, but its execution; not its adaptation, but its regulation; not its desire, but its deed; not its conception, but its effect; not its aim, but its accomplishment; not its plan, but its performance; not its theory, but its practice; not its potentiality, but its fact.¹⁹

What are these systems? What are the ends these systems are to actualize? There are seven systems working toward seven ends. These are:

1. The economic system, whose organic end is the subsistence of all.
2. The political system, whose organic end is the security of all.
3. The hygienic system, whose organic end is the health of all.
4. The philosophic system, whose organic end is the education of all.
5. The esthetic system, whose organic end is the enjoyment of all.
6. The ethical system, whose organic end is the morality of all.
7. The religious system, whose organic end is the religion of all.²⁰

The economic and the political accomplish the primary ends—the existence of all; and the other five, the second-

¹⁶ Pp. 175-76.

¹⁷ See pp. 176, 261.

¹⁸ P. 176.

¹⁹ P. 49.

²⁰ Pp. 48-49.

ary ends—the progress of all.²¹ If society is perfect, it realizes all seven; but if it is imperfect, it actualizes either “the existence of some and the progress of some,” or “the existence of all, and the progress of some.”²² However, the progress systems are financially dependent upon the economic, and these in turn benefit the economic system.

How are the ends of society determined? They are based upon desire and fear, “the springs of human action.”²³ The desires “are economic, political, hygienic, esthetic, philosophic, moral and religious. This is their objective nature. Their modifications are appetites, sentiments, and affections. Fear is a modification of a desire.” Some people have the desire for a better position strong enough to warrant action, others do not. But the “fear of adequate punishment is a certain spring; it warrants action.”²⁴ In no case may man’s desire be allowed to run riot; he “has not a right to use his mind and body as he will.” Instead “he must do what he ought.”²⁵ If his motives are not sufficiently ethical, society must act as censor and see that he does as he pleases only when “in so doing, he leaves every one in the enjoyment of those means of happiness bestowed by the Creator.”²⁶ Society must utilize its power, if necessary, to manipulate man’s desires; for these “are the very foundation of any system. Motive production must therefore be perfect.”²⁷ Certainty “of motive, is certainty of movement; certainty of cause, certainty of effect.”²⁸ If “a man conceives a wrong, desires a wrong, and has the ability; the wrong will be effected: the consequences will fol-

²¹ See p. 47

²² P. 49.

²³ P. 55.

²⁴ *Loc. cit.*

²⁵ P. 186.

²⁶ *Loc. cit.*

²⁷ P. 88.

²⁸ P. 241.

low the antecedents; the effect, the causes."²⁹ Since the mental antecedents of an act are "conception, volition, and intention of the effect," and the physical antecedent is the ability to perform the conceived act, society must see that "societary desire, conception, and ability must not be deficient."³⁰

The realization of societal aims comes through power and order. Societary power rests in the hands and minds of its unequal constituency. The simple-mentalists live by thinking: "Thought is one of their economic implements."³¹ They are the sovereign race, the governors, warrantors, and the orderers. The simple-manualists, "the orderees, the thoughtless class,"³² furnish the necessary mindless labor. Between the two are the manual-mentalists—the skilled workers. Societary wisdom will find that this is the correct grouping of human agents. "God who commands society must therefore command superordination and subordination or inequality."³³ Men "are born free and equal. But this is freedom to do not what they would, but what they ought; and equality not of power but of justice."³⁴ As order is a duty, and perfection depends on the association, adaptation, and regulation of societal power, these groups must fulfill their duties in such a manner as to make society realize its ends. This they cannot do unless their desires are syntagonistic; for if antagonistic, they act against each other, and if antagonistic, they remain inactive.

What form of society best meets the requirements? Hughes believed that a heptarchy with an executive, legis-

²⁹ P. 270.

³⁰ Pp. 262, 270.

³¹ P. 264.

³² P. 265.

³³ P. 174.

³⁴ P. 186.

lative, and judicial department is "as perfect as societary wisdom and societary power, can make it."³⁵ The theoretical powers of some of these bodies remind one of the New Deal. The body economic is to have power to associate, adapt, and regulate labor and capital; coin money, regulate the value thereof, and order exchange of foreign coin; establish and regulate communication; order internal improvements and public works; regulate the cultivation of land, prohibit waste or idleness of capital, if manifestly in derogation of public subsistence; define and regulate the powers, rights, qualifications, and responsibilities of landlords and other capitalists, skilled laborers, and simple-laborers; adjudicate wages, interest, rent, and other parts of economic distribution; and fix the standard of subsistence. To the body hygienic is delegated, among other things, the ordering of hygienic statistics or censuses, keeping records of births, deaths, marriages, and hygienic registers; regulating the structure of all habitations and houses; providing inspection and prohibiting the adulteration of foods, drugs, and medicines; and making laws for the conservation of the race by prohibiting intermarriages manifestly and perniciously degenerative. In addition to ordering public schools, the body philosophic is assigned the task of regulating the qualifications of teachers, ordering fellowships, and scientific surveys; exercising jurisdiction over institutions for the increase and diffusion of knowledge; and instigating scientific inquiry and experimentation, and making scientific exchanges.³⁶

The failure of these bodies to realize societary ends perfectly places upon society the obligation to progress. "To progress, a society must therefore, move according to the laws of progress. It must not merely change; it must

³⁵ P. 61.

³⁶ For a fuller discussion, see pp. 64-69.

change for the better."³⁷ Progress should be humane, just, conservative, co-operative, consistent, and orderly. The motives may be the more complete fulfillment of any or all of the seven desires in the realization of the seven societary ends. Progress should be experimental in minima, and all should understand what their duty is. Any and all changes should be carefully studied.

Destruction and construction ought to be complementary. The egression of the old form, must be by the ingression of the new form. There must be no lapse. Lapse is anarchy. Realization must be continuous. It must not intermit. Intermission is regression: it is failure. . . . If one institution is put down, a better must at the same time, be put up. Constructive progress must, therefore, be conceptual, and certain, before destructive progress is real. . . . Progress loses the bad, and gains the good.³⁸

Realization "must be continuous,"³⁹ but progress must never run to excess. Those who are inside must be the judge. "Those who are not sufferers, must not be agents; those who are not objective, must not be subjective."⁴⁰ Lastly, progress should be deliberative as the agents "must be habituated, before actions can be habitual."⁴¹

In the light of Hughes' theoretical principles and his observation of the operation of the two societary organizations in the United States, we discover that warranteeism "is an organization both necessary and progressive. Its progress is that of accidentals only. Its essentials are both just and expedient."⁴² It

does not violate the personal liberty of the warrantee. It allows economically all rights consistent with the economic order; politically,

³⁷ P. 69.

³⁸ P. 71.

³⁹ *Loc. cit.*

⁴⁰ P. 74.

⁴¹ P. 75.

⁴² P. 207.

all rights consistent with the political order; and hygienically, all rights consistent with the hygienic order.⁴³

Warrantees have liberty, since "liberty is only freedom inside of necessary order,"⁴⁴ and "societary liberty, the orderly freedom of the seven societary systems."⁴⁵

Economically the system forces the warrantor "to warrant health, strength, and justice, to the warrantee."⁴⁶ There is no charity problem as deficient, infants, and aged laborers are economic pensioners on capital.⁴⁷ Justice, which is the function of the state, fixes the subsistence level at "a comfortable sufficiency of necessities for health and strength,"⁴⁸ that is, "food of sufficient quantity and quality, raiment for warmth or decency, and habitations fitted to the seasons."⁴⁹ This standard or plane might be poverty to some, but to Hughes "poverty is comparative only. It is not privation. It is a comfortable livelihood. It is plain plenty, but not luxury."⁵⁰

Examining the economic aspects of the warrantee system more closely, we find that "it recognizes the obligation of all to labor,"⁵¹ and institutes the necessary association, adaptation, and regulation of laborers and capitalists in the fulfillment of this ordained duty to labor. The three elements in this process have sociological significance. In association men are subjected to rules which control the realization of societary ends. They are produced and brought together for a definite purpose. Their association, therefore, is unlike that of subhumans, whose association is instinctive, and not rational.⁵² In adaptation simple-

⁴³ P. 209.

⁴⁴ P. 185.

⁴⁵ P. 53.

⁴⁶ P. 224.

⁴⁷ See p. 155.

⁴⁸ P. 122.

⁴⁹ P. 142.

⁵⁰ P. 152.

⁵¹ P. 105. See also p. 95.

manualists are produced in needed proportion and circulated where and when needed at the expense of the system, and are civilly enforced to labor whenever the incentive to work is deficient to warrant action. "Systematic quantitative adaptation of laborers and capital, is warranted."⁵³ Laborers are adaptable, capital is not. In regulation such social evils as idleness, heedlessness, strikes, absconding, intemperance, and crime are either eliminated or curbed. Being forced to labor, paid in consumables, and closely supervised, manualists have not the opportunity for crime that exists in free society.⁵⁴ In brief, "Association prepares; adaptation plans; regulation performs. Association is re-alization begun; adaptation, continued; regulation, ended."⁵⁵

Man is a social being, a correlative of society, he is a product and a producer. He is a substance upon which industry has been exerted and is an instrument "for conferring values."⁵⁶ Warranteeism recognizes that some need to be cultivated "to the state of laborers," and continued "in that state. They are a harvest for life."⁵⁷ Since society must till this class all the time, it does no wrong in holding their labor under some kind of societary control. But as has been said, this holding of the labor obligation does not constitute slavery. On the other hand, it offers economic protection. It not only warrants the necessities of life, but furnishes them in consumables and necessities, thereby eliminating loss to the warrantee through shifts in wages and price levels.

Politically as well as economically, the system guarantees the primary ends of society. "Subsistence is the

⁵² See pp. 175-76.

⁵³ Pp. 286-87.

⁵⁴ See pp. 107-09.

⁵⁵ P. 52.

⁵⁶ P. 85.

⁵⁷ P. 148.

means of existence as against nature; security, as against man."⁵⁸ The warrantee may not have full political privileges, but he has representation through his political father (his warrantor), and this kind of representation is the foundation of our government. However the warrantor cannot withdraw or resign his warranty; his obligation is a public and permanent relationship.⁵⁹ Warrantees are protected by the state against such crimes as manslaughter, assault and battery, and the like. When they are in difficulty the warrantor is economically obliged "to defend the warrantee against prosecution for crime: and in the legislation of the government, to act for justice to warrantees."⁶⁰ If the warrantee robs or steals, the damages may be recovered from the warrantor.⁶¹ Sickness or injury to the warrantee is loss of expense and profits, and his death is loss of principal.⁶² Thus wrongs done to the warrantee right themselves: "They fine the wronger, and are self-executing."⁶³ The capitalist is civilly and economically constrained "to do right: the penalty is damage not in his person but his property."⁶⁴

Hygienically a progressive end of society is realized. Taking the view that the "preservation and progress of a race, is a moral duty"⁶⁵ and degeneration, an evil, Hughes concluded that caste of class was a necessity for maintaining racial purity. "POLITICAL amalgamation is sexual amalgamation; one is a cause of the other. . . . For power to rule, is power to marry, and the power to repeal or annul discriminating laws."⁶⁶ History attests the fact that the "white race is now and has been sovereign; the black,

⁵⁸ P. 173.

⁵⁹ See p. 220.

⁶⁰ P. 226.

⁶¹ See p. 252.

⁶² See pp. 223-26.

⁶³ P. 224.

⁶⁴ P. 105.

⁶⁵ P. 238.

⁶⁶ P. 241.

subsovereign."⁶⁷ Thus the hygienic system is both preventive and curative: "Amalgamation of races is systematically suppressed" and the "purity of the females of one race, is systematically preserved."⁶⁸

Warranteeism without the ethical qualification is the societary organization to which free-labor society must progress. This can be accomplished by employing trades unions on the principles of warranteeism. In a grand finale of eloquence, Hughes visioned happy warrantees banqueting in plantation refectories, worshipping in plantation chapels, learning in plantation schools, and sleeping in plantation dormitories.

When these and more than these, shall be the fulfillment of Warranteeism; then shall this Federation and the World, praise the power, wisdom, and goodness of a system, which may well be deemed divine; then shall Experience aid Philosophy, and VINDICATE THE WAYS OF GOD, TO MAN.⁶⁹

True to a prediction made in *De Bow's Review*,⁷⁰ Hughes' *Treatise on Sociology* did not make a popular appeal, and lagged far behind its companion volume of the same year. Regarding the merits of Hughes' works, we have opposing views. Broadus Mitchell, missing the significance of Hughes' contribution to a developing science, regarded *Treatise on Sociology* simply as an apology for slavery, and declared that Hughes' "writings were thin sophistry, encumbered with pseudo-scientific terminology" and showed "no evidence to justify . . . that slavery had changed essentially as a social institution since its introduction into America."⁷¹ Contrary to this point of view, Guess declared that

⁶⁷ P. 239.

⁶⁸ P. 288.

⁶⁹ P. 292.

⁷⁰ 17:646, December, 1854.

⁷¹ *Dictionary of American Biography*, Vol. IX, 1932, p. 355.

Henry Hughes did not argue for a condition of slavery which was merely for the building up of a wealthy aristocracy of the South. As he studied human society with its defects, its abuses, and its disturbing factors he was seeking a means by which an antagonist social order might be brought into a "syntagonist" order. He felt that there could be discovered laws for the social order which if made to function would bring about a harmonious situation.⁷²

Hughes

looked with a chaste mind, remarkably well balanced for one so young, upon a social system that led most of his southern contemporaries into bitter vindication of its justice. He was among the few who looked upon slavery with a cool dispassionate eye.⁷³

The sociologist of the Old South

was thinking along lines that would have been much better for the solution of the slavery question than were the radical anti-slave agitators, and the radical pro-slavery leaders as well. He was thinking of the Negro from the standpoint of his economic, hygienic, educational, esthetic, and ethical and religious development.⁷⁴

While "his plan may have been too paternalistic; yet it was one that was concerned with the protection of all classes, capital and labor."⁷⁵

While logically written, systematically treated, and modern in part of its theory, *Treatise on Sociology* is not acceptable to present-day sociologists. Yet it is extremely significant to the sociologist interested in the historical development of sociology. (1) Hughes employed the word sociology in 1854 and definitely defined the term. Sociology as the "science of societary organization" is not objectionable, and the divisions into practical and theoretical sociology mark two current viewpoints. (2) Hughes' doctrine

⁷² Guess, *op. cit.*, p. 27.

⁷³ *Ibid.*, p. 29.

⁷⁴ *Ibid.*, p. 67.

⁷⁵ *Ibid.*, p. 63.

of political paternalism would have earned him the designation of "New Dealer" had he lived some 80 years later. Like our present administration, he wished to guarantee subsistence and security to all. In order to do this he favored the regimentation and supervision of industry. (3) Unlike Fitzhugh, Hughes built a system, constructing it upon human desires and making their realization the ends of society. Liberty, rights, government or control, and progress fit like a jig-saw puzzle into this scheme. (4) In his stress on the motivation of behavior he showed an appreciation of the psychological aspects of sociology. (5) His discussion of the 29 rules of progress is clever. His "lapse in progress" is fundamentally the same as Ogburn's "cultural lag." His association, adaptation, and regulation together with his emphasis on rationality antedate somewhat Park and Burgess' process of interaction and Hayes' association. (6) Hughes endeavored to supply the deficiency in sociological vocabulary by coining words, mostly from economic terms. Rightee and rightor, orderee and orderer, warrantee and warrantor, and similar cumbersome and unwieldy coinages came from his pen. (7) Being an armchair philosopher, Hughes did not recognize the need for a sociological method of gathering and interpreting data. Nevertheless he was a close observer; he saw many advantages in slavery that escaped the attention of anti-slavocrats and at the same time recognized a number of faults in the system that the slavocrats ignored. All in all, Henry Hughes made an important, although almost ignored, contribution to the development of sociology.

RURAL YOUNG PEOPLE AND COMMUNITY ORGANIZATIONS*

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PARENTS worry about the tragic waste of young energy and ambition, and here and there a social researcher has turned his attention to the problem, trying to analyze the functions of community organizations that might offer to youth something worth-while in a period of economic instability. In rural areas the problem of recreation and of integration of young people into a community program is accentuated by the presence on farms of young men and women who "normally" would have gone to the cities to find work.¹

An opportunity was afforded recently to study a limited number of well-defined rural communities in Lane County, Oregon, in an attempt to discover some facts concerning the relation of young people to community organizations. The appraisal of their community organizations by unmarried young folk, not in school, and between the ages of fifteen and twenty-four, became the end of the study. This appraisal was measured by the amount and the nature of participation in organizational functions within the community (or area delimited by participation of a majority of the people in the common organizations at the center or composite center).²

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¹ Bureau of Agricultural Economics, *Farm Population*, January, 1934. (Mimeographed) U. S. Department of Agriculture, Washington, D. C., March 28, 1934.

² C. R. Hoffer, *Introduction to Rural Sociology* (New York: Richard R. Smith, Inc., 1930), p. 45.

Lane County, with its mountains and valleys, is characterized by small, geographically delimited valley areas of participation which possess the qualifications of communities, some of which are without trade centers. Nine communities near Eugene, Oregon, were included in the scope of the study. These communities had a mean population of 282, a total of 2538, and within these communities 157 young people, 6.18 per cent of the total population, fell within the group defined above. Six hundred and forty families were included in the survey. Thus, for every four families in the community, there was one young person within the group studied.

Officers of organizations in the community and persons mentioned in conversations as community leaders were interviewed to discover what opportunities for participation were at least nominally offered to the young folk. Then seventy of the 157 young people were interviewed, and information tabulated concerning their satisfaction with the life of the community, desire to "get away," ambitions and goals, education, working and leisure time, particularly as these factors affected their participation in the organizations of the community. A few of the conclusions from these interviews are presented below, with some comparison of reports of adult leaders and the statements of the young people.

1. The young people interviewed, representing 6.18 per cent of the total population of the areas studied, and an average of seventeen for each community, were conscious of the identity of their group as falling between the boys and girls in school and the married adult groups.³ They also felt that their group was not included in the programs

³ C. R. Hoffer, "The Field and Methods of Rural Sociology," in *The Fields and Methods of Sociology*, L. L. Bernard (Editor); (New York: Ray Long and Richard R. Smith, Inc., 1934), p. 89.

of the existing organizations and that its needs were not served by these organizations.

While the adult leaders of organizations within the communities reported that an average of 37 per cent of these young people took some part in the organizational functions, only 23 per cent of the young people interviewed reported such participation. Furthermore, 60 per cent reported dissatisfaction with the opportunities for a "good time" offered in their immediate communities. Sixty-six per cent considered social activities in the nearest town (outside the community) as very important to them.

2. The same data also show that married adults formed the preponderant portion of the membership of community organizations, and that these members believed that their organizations served the social and recreational needs of the entire community. (Note adult estimate of young peoples' participation, above.) Instances were found where church organizations for young people had no participants from this group, and where high school pupils formed the entire membership of such organizations. This emphasizes the fact that there was in these rural areas a distinct, observable barrier between the persons in school and those not in school.

3. A third conclusion might be stated as an answer to such a question as: "Why do they not leave the community, if its opportunities for recreation and social intercourse are so unsatisfying?" The answer lies in the current experiences of many who have gone to the cities to find work and who have returned. It lies in the fact that the costs of higher education have seemed to close that avenue for them.⁴ And again, insofar as young people are concerned, the desire for security is satisfied to such a degree

⁴ A striking commentary on the effectiveness of college and university publicity is the fact that most farm boys and girls who were interviewed had quite definite ideas about the high costs of education, particularly in their belief that "you can't be a good college man and miss any of the expensive social functions," and "you have to belong to a fraternity to get anywhere."

by present conditions within the communities that it outweighs the conflicting desire for new experience⁵ and the corollary desire to escape from the community because of its lack of social opportunities.

The conflict in motivating desires is clearly shown among the young folk of these Lane County communities. The idea that escape from the restraints of the community would be a pleasant experience seemed to be the basis for their desire to leave the community. However, the conflicting desire for security kept them bound to home and the activities of the community. The security offered by the community, through the possibility of living at home, exerted a more powerful influence upon the young man or woman than did anticipation of new freedom and experience which could be derived from leaving the community. In some few instances there was a return to the security of the community, after an unsuccessful attempt to find work in the city or another locality. However, in most instances, the young person had not yet ventured to break away from his secure position at home. The desire for security, in other words, was more fully satisfied in reality than was the conflicting desire for new experience in anticipation.⁶

These facts present the problem of integrating into the community, as a unit, this group of young folk, cast there

⁵ W. I. Thomas, *The Unadjusted Girl* (Boston: Little, Brown and Company, 1925), Chapter I.

⁶ That the farm is not a source of youthful transients is shown in studies of transient boys and girls, and by studies of rural communities and the young folk who have left them in recent years. This would indicate that the security of food and shelter on the home farm is a factor in keeping at home a group of folk who are otherwise disgruntled with economic and social opportunities in the community.

P. A. Parsons, "The Farm as the Source of Transiency," unpublished manuscript. Sociology Department, University of Oregon, Eugene, 1934. In a study of communities of Lane County, Oregon, "only two of the 167 (young people) who had left their communities in the last three years were unaccounted for; that is, their present location was not generally known within the community. In only one instance did an informant say, 'He is on the bum.'"

See also, Thomas Minehan, *Boy and Girl Tramps of America* (New York: Farrar and Rinehart, Inc., 1934), p. 59.

by chance, kept there by economic security (or insecurity elsewhere), and making articulate certain dissatisfactions with the situation.

It would seem from the above data that with a definite and self-conscious group of such young people in each rural community, local co-operative activity in recreation can be achieved in one of the following ways:

1. The young people might form their own organizations for furthering such recreational programs. This plan is confronted by the difficulty of overcoming a felt lack of leadership. Such leadership, however, might arise out of experimentation with the second possibility.

2. Organizations functioning within the communities, such as, community clubs or their equivalents, Granges, Parent-Teachers Associations, dance clubs, recreation associations, Farmers' Unions, dramatic clubs, lodges, churches, and numerous others with local peculiarities, might make definite efforts to adapt their programs to utilize this particular group of young people in planning and executing some phase of the organizational activity. This course could not be taken without difficulty, for two reasons. First, the present members and leaders of organizations are accustomed to making a self-centered program into which young people may fit, if they are so inclined, through their own efforts. It would involve the dawning of an "era of enlightenment" upon the older members of organizations. Next, the previous experience of young people with these organizations makes them suspicious of what may happen to attractive plans when they have been in operation for some time.

Thus, it is apparent that a problem that many communities and their organizations have failed to solve is not solvable merely by attention directed toward it. Careful planning and cautious execution of a program are necessary, and above all, a tone of genuine and wholehearted co-operation must temper whatever course is chosen.

SOCIAL PROGRESS IN THE PHILIPPINES

EMORY S. BOGARDUS

The University of Southern California

IN 1935, the representatives of 14,000,000 people known as Filipinos adopted, after due discussion, a Constitution for their new Commonwealth. It is interesting to compare this document, a product of twentieth-century thinking, with the Constitution of the United States, adopted one hundred forty-eight years earlier in 1787, a product of eighteenth-century thinking on the part of the representatives of 3,900,000 people called American Colonists.

It is not surprising that the Constitution of the Philippines, framed and adopted by people who have lived for the large part of their lives under the tutelage of the United States, should be a constitution patterned basically after that of the United States. Yet, it is a compliment that a people largely Oriental in origins and wholly Oriental in location should construct a constitution similar to one essentially Western. It is a compliment, also, to the framers of the Constitution of the United States that the general lines of their completed document should seem to fit the needs of the Filipinos, remote in time and space and cultural origins from American Colonial representatives.

Differences, however, always attract attention, and the differences between the two constitutions in question are no exception. The Filipino leaders for the most part view these differences as improvements, and some will not hesitate to pronounce them as evidences of social progress in the course of one hundred forty-eight years.

Perhaps some of the differences are merely adaptations to meet situations peculiar to the Philippines. Other differences may in the long run prove not to be progress at all.

Filipino leaders, however, will point out that each new feature in their Constitution is designed at least to conserve and promote the common weal of their people, and as such is to be accepted until proved otherwise as a sign of social advance. What are these actual or intended evidences of social progress in the Philippines? Some of the features most frequently mentioned may now be noted.

1. The president is elected for a term of six years and is not subject to immediate re-election. In other words, he is to be free from political considerations related to his possible re-election for his entire term of office.

2. The president and vice-president are elected by a direct vote of the people. No formal or cumbersome electoral college is recognized.

3. A unicameral National Assembly is established. Such a plan is economical; it frees the legislative body from many checks and balances, thus making possible the expediting of law making. It will be worth observing how advantageous this elimination of certain checks and balances peculiar to a bicameral system will prove to be.

4. A two-thirds vote of the Supreme Court of eleven members will be necessary before any law passed by the unicameral legislature can be declared unconstitutional. In other words, there is to be no legislation that will be declared unconstitutional because of adverse five-to-four decisions, or of six-to-five decisions.

5. Appointments by the President are approved not by the National Assembly or a Senate, but by a small group, called a Commission on Appointments, composed of twenty-one members of the Assembly elected "on the basis of the proportional representation of the political parties therein."

6. The regular sessions of the National Assembly are limited to one hundred days yearly. However, a special

session not to exceed thirty days may be held. Economy in money and talk is evidently the goal.

7. The Paris Peace Pact is incorporated in the Constitution, and war as a national policy is renounced. The Philippines in its Constitution commits itself to abide by "the generally accepted principles of international law as a part of the law of the Nation." However, in order to protect itself ostensibly from a feared attack by Japan, the Commonwealth has already inaugurated a program of military training that will give it in ten years a total of 500,000 trained men.

8. Adult education is specifically provided for in the Constitution. Citizenship training is to be given adults.

9. Academic freedom in all the universities established by the State is guaranteed constitutionally.¹ Also, the State "shall create scholarships in arts, science, and letters for specially gifted citizens."

10. A Bill of Rights, expanded to include a total of twenty-one different items, is incorporated bodily in the Constitution. It appears as Article III.

11. All national resources in the public domain, including agricultural, timber, and mineral lands, waters, coal, petroleum, and "all forces of potential energy" belong to the State and are to be disposed of only to citizens of the Commonwealth "or to corporations or associations at least sixty *per centum* of the capital of which is owned by such citizens." No national resources, with the exception of public agricultural land, shall be permanently alienated from ownership by the State, and shall be leased for a term of not more than twenty-five years, and re-leased but once.

12. No private corporation shall own or lease public agricultural lands in excess of 1024 hectares.² No indi-

¹ The term, State, is used here synonymously with the term, Commonwealth.

² A hectare of land is equal to 2.471 acres.

vidual may purchase more than 144 hectares of such lands or lease more than 1024 hectares.³ In other words, it is the plan of the government to keep new land holdings small and to prevent domination by capital, either foreign or local.

13. The State is given the right to establish and operate industries and means of transportation and communication, "in the interest of national welfare and defense."

14. Likewise, the State can take and operate private enterprises, "upon payment of just compensation." Here is state ownership not only of large-scale industries but of all small ones as well made legal. Likewise the State can transfer all utilities to public ownership at any time.

15. The State may regulate the relations of capital and labor in both industry and agriculture. Not only that, but it "may provide for compulsory arbitration," so that neither capital nor labor can fight out their disputes to the bitter end at the expense of the public. Neither can long remain obstreperous. The relations of landlord and tenant are similarly controlled.

16. Protection to women and children who labor in gainful occupations is made mandatory upon the State. No long-drawn-out fight for a child labor amendment is necessary in the Philippines.

17. No legislation by "riders" is to be allowed. Every bill that is introduced in the National Assembly is to deal with only one subject and that subject is to be covered in the title of the bill.

18. Trial by judge is substituted for trial by jury. The abuses of the jury system, particularly in the United States where some lawyers have turned juries into crowds and played upon their emotions, have ruled it out of consideration in the Islands.

³ The size of prior ownership of lands is subject to revision by the National Assembly.

A review of these measures will show that all of them are based on a keen sense of national welfare. Human interests are made specifically and unequivocally dominant over money interests. The capitalist system is retained but definitely harnessed at those points where it is prone to stride roughshod over the welfare of the rank and file of the people.

Many Filipino leaders believe that these new welfare provisions are exceedingly modest, and that these provisions constitute the State's best defense against the rise of communism. To fail to live up to these measures will increase social unrest and give grounds for radicalism.

Economy, simplicity, and justice are promoted. It may be that social progress in the Philippines will suggest to older nations clues to some of their social dilemmas.⁴

⁴ The Constitution and a discussion of its principles may be found in Grayson Kirk's *Philippine Independence* (New York: Farrar and Rinehart, Inc., 1936), and in George A. Malcolm's *The Commonwealth of the Philippines* (New York: D. Appleton-Century Co., 1936). Both of these volumes are as highly commendable as they are new.

Pacific Sociological Society Notes

The eighth annual meeting of the Pacific Sociological Society was held at the University of Oregon, Eugene, December 28-30, 1936. The president was Professor Charles N. Reynolds of Stanford University, and the chairman of the program committee was Dr. Samuel H. Jameson of the University of Oregon. A full report, together with the president's report, will be given in the March-April issue of *Sociology and Social Research*. The following program was scheduled.

MONDAY, DECEMBER 28

- 11:00 Registration of Delegates and Members, Straub Memorial Dormitory
- 12:00 Luncheon (Joint luncheon with the Pacific Coast Economic Association) Straub Memorial Dormitory
- 2:30 Afternoon Session (Joint session with the Pacific Coast Economic Association)

General Subject: *SOCIAL SECURITY*

1. "Seasonal Employment and Unemployment Insurance"
William S. Hopkins, University of Washington
2. "Translation of Social Theory into Social Legislation"
George B. Mangold, The University of Southern California

Discussion:

Chairman: Kenneth Duncan, President, Pacific Coast Economic Association

1. Wayne L. Morse, Dean, School of Law, University of Oregon
 2. Glen E. Carlson, University of Redlands
 3. Russell M. Story, Pomona College
 4. J. L. King, Seattle, Washington
- 6:15 Dinner (Joint dinner with the Pacific Coast Economic Association) Straub Memorial Dormitory

- 8:00 Evening Session

General Subject: *CRIMINOLOGY AND PENOLOGY*

1. "The New Penology in Practice"
J. Herbert Geoghegan, U. S. Penitentiary at McNeil Island

2. "The Juvenile Court as an Agency for the Prevention of Crime"

Arthur W. Evans, Chief Probation Officer, Santa Barbara

Discussion

Chairman: Wayne L. Morse, Dean, School of Law, University of Oregon

Panel Members:

1. Hurford E. Stone, University of California at Los Angeles
2. Edna T. Hawley, American Association of Social Workers, San Diego, California
3. Bertha H. Monroe, San Francisco State College
4. S. B. Laughlin, Willamette University, Salem, Oregon
5. Earl D. Davis, Pasadena Junior College, Pasadena, California
6. Philip Keller, Stanford University, California
7. Lester F. Beck, University of Oregon

TUESDAY, DECEMBER 29

7:30-8:15 Breakfast

9:00 Morning Session

General Subject: *RECENT SOCIAL THEORY*

1. "Gaps in Social Theory"

Elon H. Moore, University of Oregon

2. "The Absence of Historical Perspective in American Sociology and the Revival of Historical Materialism"

Elton F. Guthrie, University of Washington

Discussion

Chairman: Charles N. Reynolds, President, Pacific Sociological Society

Panel Members:

1. Glenn S. Bakkum, Oregon State College
2. R. R. Martin, University of Oregon
3. S. C. Menefee, University of Washington
4. William Kirk, Pomona College
5. Constantine Panunzio, University of California at Los Angeles

6:15 Dinner, Straub Memorial Dormitory

8:00 Evening Session (Joint meeting with the Pacific Coast Economic Association)

Chairman: Philip A. Parsons, University of Oregon

Presidential Addresses:

1. "Sociology and Social Reform"
Charles N. Reynolds, Stanford University, President,
Sociological Society
2. "The Function of the Economist"
Kenneth Duncan, Pomona College, President, Pacific
Coast Economic Association

WEDNESDAY, DECEMBER 30

7:30-8:15 Breakfast

9:00 Morning Session

General Subject: *INTRODUCTORY COURSE IN SOCIOLOGY*

1. "The Status of the Introductory Course in Sociology on the Pacific Coast"
C. E. Dent, Washington State College
2. "Content and Technique of Teaching the Introductory Course"
Richard LaPiere, Stanford University

Discussion

Chairman: Hurford E. Stone, University of California at Los Angeles

Panel Members:

1. W. J. Jerome, Linfield College
2. Marvin R. Schafer, College of Puget Sound
3. William Kirk, Pomona College
4. Martin Neumeyer, The University of Southern California
5. R. H. Dann, Oregon State College

11:00 Business Meeting

12:00 Luncheon

Foreign Sociological Notes

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Social Psychology

SOCIAL PSYCHOLOGY. By RICHARD T. LAPIERE AND PAUL R. FARNSWORTH. New York: McGraw-Hill Book Company, Inc., 1936, pp. xii+504.

In this new addition to a large and imposing list of textbooks in social psychology, a sociologist and a psychologist have collaborated to good advantage. Social psychology is considered as "the interaction which occurs between the individual human and his society." In other words what are the processes by which "the social order molds the individual into a component element thereof and the processes by which the individual in turn makes his small imprint upon the social pattern?" The text endeavors "to synthesize" the

findings of both sociology and psychology in regard to the nature of the aforementioned processes. The result is a comprehensive treatise that brings the general discipline known as social psychology up to date.

After considering "the nature of the individual and society" and "the processes of socialization," the human personality and personality differentiations are skillfully handled. The concluding section on "the situational nature of social behavior" includes a discussion of both personal and impersonal leadership. The final chapter deals with abnormal social situations; here crowds, mobs, and riots are discussed.

The discussion of socialization processes is limited to symbolic (gesture and speech) behavior and to nonsymbolic (people and ideas) behavior and to a chapter on the dynamics of social adjustment. Not all readers will feel that this analysis is complete. The role of suggestion, especially indirect suggestions, is treated scantily. The concluding chapters on the situational nature of social behavior are unusually well done.

E. S. B.

THE PSYCHOLOGY OF DEALING WITH PEOPLE. By
WENDELL WHITE. New York: The Macmillan Company,
1936, pp. xiv+256.

Professor White has indeed embarked upon a worthy enterprise, that of demonstrating the utility of psychology in practical everyday situations. People fail in social relationship adjustments, he believes, because they lack adequate scientific knowledge of man's basic wants, and of the driving, incessant nature of these wants. These wants are classified as: the want for a feeling of personal worth, the want for variety, the sex want, and the want for a livelihood. The sociologist will probably recognize these wants as nothing more nor less than the four wishes as named by W. I. Thomas, namely, recognition, new experience, response, and security. Before one can actually act wisely and well, these basic wants must be thoroughly understood and competently analyzed.

The materials which are employed here to show the functioning of the want for personal worth are of a practical nature and, as such, should be especially useful for neophytes in the business world. They also possess utilitarian value for the inexperienced in dealing with people. All of them come from the storehouse of the social psychology of suggestion. The real contribution may be said to consist in the outlining of a vast number of concrete social situations, with the accompaniment of helpful and constructive ideas for solving any problems which may be present in the situations.

M. J. V.

SO YOU'RE GOING TO A PSYCHIATRIST. By ELIZABETH I. ADAMSON. New York: Thomas Y. Crowell Company, 1936, pp. xi+263.

Despite the light popular title of Dr. Adamson's book, the general reader will find its contents extremely worth-while. And for the person who has been hesitating whether to go or not to go to a psychiatrist, probably it will make him vote affirmatively. It is all a bit gayly written, but none the less serious and informative, which is not a bad combination, and one which should prove to be in the nature of kindly first-aid to the prospective patient.

From a charmingly presented introduction of several case studies entitled, "Our Next Door Neighbors," to an excellent concluding chapter, "Emotional Health," the author has succeeded in revealing the nature of psychiatry, the types of personalities in need of its technique, the nature of its curative measures. Modestly, she declares that her book is not written for prescription purposes, but merely as a directory which embraces various solutions for different cases. Parents of very young children would do well to secure the book which makes many practical suggestions on the problem of the child's emotional behavior and its meaning for adult life. M. J. V.

PERSONALITY IN THE DEPRESSION, a Study in the Measurement of Attitudes. By EDWARD A. RUNDQUIST AND RAYMOND F. SLETT. Minneapolis: The University of Minnesota Press, 1936, pp. xxii+398.

This volume is largely a treatise presenting six scales for measuring attitudes in six fields, namely, "general morale, inferiority, family relationships, respect for law, economic conservatism, and attitude toward the value of education." A total of 560 University of Minnesota students, 1,024 persons enrolled in the night school classes for adults in Minneapolis, and others totaling in all about 3,000 persons were used as subjects. The book deals largely with the investigation of technical problems involved in personality measurement. Practically all the fourteen major conclusions relate to technical problems of measurement, and indicate that considerable progress has been made. Regarding the effects of depression on personality, it is concluded that the unemployed feel more discontent with the economic order than do the employed, that their morale is poorer, that the unemployed are not characterized by feelings of inferiority, and that radicalism is confined almost entirely to men. E. S. B.

Social Theory

THE DEVELOPMENT OF SOCIOLOGY. By FLOYD NELSON HOUSE. New York: McGraw-Hill Book Company, Inc., 1936, pp. viii+456.

To trace successfully the development of both social theory and sociological thought from earliest times to the present is a task that is difficult at best, and one might say, almost impossible if the complete record is to be encompassed within the confines of one volume. Professor House has, of course, graciously acknowledged that his book is not intended to be exhaustive, but merely comprehensive. As such, then, it may be judged to be a worth-while contribution, although one misses the emphasis that might have been placed upon the social theory of the ancient Eastern civilizations, which most surely must have influenced the early Greek thinkers, and which certainly affected some of the more prominent European social philosophers of a much later date.

Noting that the drive toward objectivity of the social sciences began with that of political science, the author devotes his first important discussion to the development of social theory as it grew out of political theory. From this point, he sketches lightly the growth and development of the philosophy of history, and the beginnings of psychological sociology and of collective psychology.

Perhaps the most important contribution of the book for the student will be found in the brief summaries of the social thought of the continental sociologists, Simmel, von Wiese, Spann, Litt, Vierkandt, Tonnies, and Pareto. Professor House has pursued the meritorious task of selecting and then analyzing the most significant contributions of each of these men. The book, on the whole, is a worthy companion to the three outstanding books in the field, namely, Bogardus' *History of Social Thought*, Lichtenberger's *Development of Social Theory*, and Sorokin's *Contemporary Sociological Theories*.
M. J. V.

SOCIAL INSTITUTIONS. By LLOYD V. BALLARD. New York: D. Appleton-Century Company, 1936, pp. xii+514.

Six chapters are devoted to the sociology of the family, four to the school, eight to the state, five to the church, two to recreation, and one each to the public library, the social settlement, and the health center. This array is introduced by a chapter on "Social Institutions:

the Species." It is concluded with a discussion of emergent institutions and institutional evaluation. Social institutions are defined as "sets of organized human relationships purposely established by the common will." They are characterized by: ideation, structure, purpose, relative permanence, authority, social control, and personnel. Their functions are: conservation, moral education, creation of social machinery, and canalization of conduct. On the whole the treatment is well-balanced, up-to-date, forward-looking, and objective.

E. S. B.

RURAL SOCIOLOGY. By JOHN M. GILLETTE. New York: The Macmillan Company, third edition, 1936, pp. xxxv+778.

Gillette has been a pioneer in rural sociology for more than a quarter of a century, beginning with his *Constructive Rural Sociology* in 1913. *Rural Sociology*, of which the present volume is the third edition, was first published in 1922. These volumes reveal the trends in emphasis and the increasing amount of available concrete data. During the early years rural sociologists were less interested in concrete studies of conditions than in giving suggestions and directions on how rural society might be improved. The newer texts are full of factual material interpreted in the light of a sociological background. This is particularly true of the present volume. The entire book is revised and enlarged with considerable material coming from the author's own research and experienced observations of present trends. As a text it again takes high rank and commends itself to all students of rural life.

M. H. N.

RECRUITS FOR SOCIAL WORK. By HELEN FAIRBAIRN SOUTHARD. The University of Buffalo Studies, Vol. x, No. 4, February 1936, pp. 115.

This report is of special interest to the Social Service Divisions of the Emergency Relief Programs. The survey, in an effort to decipher criteria for selection of successful workers for this phase of social work, deals with an evaluation study of 127 emergency relief investigators within the local bureau. The analysis proceeds on a comparative basis between the "A" or superior group and the "B," representing the average or below. Constant demarcations were found existent, with an unparalleled superiority attributed to the "A" group. Of special interest is the fact that college academic records of "A" group showed an undeniably higher rating, while 13 per cent of "A" in comparison to 0.0 per cent of "B" had degrees of either Master of Arts, Master of Science in Social Work, or Social Work certificates.

D. H. D.

THE RELATION BETWEEN MORALITY AND INTELLECT.

By CLARA FRANCES CHASELL. New York: Bureau of Publications, Teachers College, Columbia University, 1935, pp. xviii+550.

This large volume, being a compendium of evidence contributed by psychology, criminology, and sociology on the relationship between morality and intellect, offers the results of nearly two decades of research work by Dr. Chassell. The conclusions of her research work have been made on the basis of the findings of nearly three hundred studies pursued by investigators in America and Europe, studies which have embraced many types of evidence, and which have dealt with such various types as the feeble-minded, the delinquent, the nondelinquent, adult criminals, school children, and college students. Her final conclusion in regard to her own and the other studies is that the relationship "between morality and intellect in restricted groups is clearly direct," but the relation is low and extremely variable, tending to fall, as expressed in correlational terms, between .10 and .39, with the true relation marked somewhere under .50. She expresses the belief that for the general population, the relation would fall under .70. Since but few studies have shown evidences of negative correlation, the positive, though low correlations, may be taken to assert that there is conclusive evidence that the "principle of the mutual relationship of desirable qualities still remains unchallenged." The volume is enriched with the presentation of the methodological procedures used in the studies, and with expert comments upon the evaluation of the data cited.

M. J. V.

SOCIOLOGY FOR SCHOOLS. By WILLIAM E. COLE AND CHARLES S. MONTGOMERY. Boston: Allyn and Bacon, 1936, pp. vii+344.

The first emphasis is on the group structure of society; and the second, on problems of American social life. The first part deals with population, culture, institutions, social change and control. In the second part attention of the high school student is called to problems of the family, the city, the rural community, of races, of crime, poverty, and unemployment. A concluding chapter deals with the social outlook. Despite a somewhat awkward title and evident difficulties in arrangement of the chapters, a stimulating introduction to the study of social life has been prepared. The point of view is wholesome and constructive, the materials well selected and presented, and the illustrations and printing excellent.

E. S. B.

Social Welfare

PRINCIPLES AND PRACTICE OF RECREATIONAL THERAPY FOR THE MENTALLY ILL. By JOHN EISELE DAVIS, in collaboration with WILLIAM RUSH DUNTON. New York: A. S. Barnes and Company, 1936, pp. vii+206.

ADVENTURES IN RECREATION. By WEAVER WEDDELL PANGBURN. New York: A. S. Barnes and Company, 1936, pp. x+138.

A well-planned and balanced recreation program of recreation activities, with its inherent interest and natural motivating forces, has a strong appeal to the therapeutic capacity of the psychotic patient. Recreational therapy is defined as "any free, voluntary and expressive activity; motor, sensory or mental, vitalized by the expansive play spirit, sustained by deep-rooted pleasurable attitudes and evoked by wholesome emotional release; prescribed by medical authority as an adjuvant in treatment." After a brief description of the types of mentally ill and disease entities, a wealth of practical material based on experience is presented to show how recreation may be used in treating the mentally ill. Since the material dealing with the therapeutic value of recreation is limited, this volume is of unusual importance. Not only should it be of great value to the therapist in organizing and carrying on his daily routine, but it is a valuable reference book for all physicians and for recreation leaders who deal in various ways with the mentally ill or deficient.

The book by Pangburn is designed to stimulate an interest in wholesome recreation, to provide information on various forms of physical recreation not easily available, and to present an elementary treatment of each sport. It is written for beginners with suggested activities and projects which may be used as collateral material in various high school classes.

M. H. N.

SOCIAL SECURITY IN THE UNITED STATES. An Analysis and Appraisal of the Federal Social Security Act. By PAUL H. DOUGLAS. New York: McGraw-Hill Book Company, Inc., 1936, pp. xii+384.

Many articles and pamphlets, as well as a number of books, have appeared since the Social Security Act was passed by Congress, but Douglas has rendered a most valuable service in that he has traced the steps by which it came into being. This study has enabled him to present a more penetrating analysis of the various provisions of the

Act—the unemployment insurance, the protection against indigent old age, and the grants for welfare and health purposes. Incidentally it is illustrative of how social legislation evolves in committees and in legislative halls. The author feels that the Social Security Act is not a perfect conclusion of a long struggle, but with all of its imperfections it is a first step. He warns that no one can predict what the decision of the Supreme Court will be upon the various issues raised. He presents a series of “next steps” vital to real security.

M. H. N.

NATIONAL CONFERENCE OF SOCIAL WORK, 1936. Chicago: The University of Chicago Press, 1936, pp. xi+635.

Following an “In Memoriam” to the late J. Prentice Murphy, president-elect of the National Conference of Social Work, and leader in behalf of children, the presidential address on “Democracy at the Crossroads” by the Very Reverend R. F. Keegan, and four other papers given at the general sessions appear. Then come thirty-seven papers that were read at section meetings, and eighteen summaries that grew out of the reports of special committees. Four major observations may be made: (1) This sheaf of papers contains more than the usual number of discussions that deal with underlying principles and that hint at a conceptual interpretation of social work. (2) The papers devoted to one phase or another of social group work represent a high-water mark. The quality is good also. (3) The relation of social work to the general or public welfare is repeatedly suggested. (4) Themes dealing with social security receive serious attention.

E. S. B.

CASH RELIEF. By JOANNA C. COLCORD. New York: Russell Sage Foundation, 1936, pp. 263.

Miss Colcord reports in this volume on her survey of the relief practices of nine of the largest American communities. The question with which she is specifically concerned is that of cash relief versus relief-in-kind. American cities seem peculiarly loath to make a sharp break with the ancient outmoded methods of relief-in-kind. Judging by Miss Colcord's report this is due, except for a few instances, to a search for rapid, inexpensive administrative procedures on the one hand and an indifference to, or unawareness of, its profoundly disorganizing effect upon family life and individual morale on the other. One can only hope that several thousand public relief officials, com-

mission members, and other lay-leaders will go through this material carefully and reorganize their thinking and procedures to take account of the larger issues involved in the administration of public relief.

E. F. Y.

MANUAL FOR FIELD WORK TRAINING IN SOCIAL CASE WORK. By BESSIE A. McCLENAHAN. Los Angeles: The University of Southern California, 1936, pp. 43 mimeographed.

This *Manual* is a revision of the 1935 edition and is considerably enlarged. It contains a brief statement of the co-operative relations between the agency, the student, and the school of social work for the purposes of giving the student field work training for professional service, and sections on "Application and Intake Procedure," "Follow-up, Monthly and Budget Calls," "Reference Calls," and "Withdrawal from Field Work," in which professional standards and practices are indicated. "Guides for the Student" are practical and helpful. Included are lists of the "Goals of Achievement" for the first and for the second semester and an outline for the personnel rating of the student's field work by the supervisor responsible for his training.

The *Manual* is a significant, if brief, contribution to the literature on professional training in social work. It is the first manual of the kind, designed to bring together the thinking of the supervisors and faculty and the students on this major phase of preparation for social work. It is already proving its value, being used not only by supervisors in field work but also by staff members of social work agencies in directing the work of the regular visitors.

CONTEMPORARY PROBLEMS IN THE UNITED STATES.

By HORACE TAYLOR AND COLUMBIA COLLEGE ASSOCIATES. Volume V, New York: Harcourt, Brace and Company, 1936, pp. xii+488.

Continuing the work started in 1932 of presenting the materials utilized in the Columbia College course on contemporary problems in the United States, this volume represents the 1936-1937 edition of those materials. The several sections present such topics as security and the economic situation, organization and methods of American business, money and credit, international economic relations, agricultural problems, and labor problems. As heretofore, some of the articles included have been written by experts or prominent leaders in the several fields discussed, including such eminent authorities as W. Stanley Jevons, H. G. Moulton, Norman Thomas, Leo Wolman, and Henry A. Wallace. The task that Professor Taylor has projected

in the annual offering of these volumes is no slight one, and undeniably, a valuable one for both Columbia students and the readers who purchase them. The general point of view suffers from no particular bias, and the pictures presented should offer the basis for a good analytical understanding of the current socio-economic situation.

M. J. V.

FAMILY BEHAVIOR. By BESS V. CUNNINGHAM. Philadelphia: W. B. Saunders Co., 1936, pp. 471.

In the first chapter the author answers the question, Why study family behavior? and also defines many of the terms used throughout the book. After studying methods of approach, she studies the family in relation to its neighborhood. Perhaps the first observation is the decline of neighborly behavior among families. On the other hand, the author contends that modern families are "influenced by their neighbors in every thing they do, even in the nurture of their personalities."

The old problems of obtaining food, shelter, and other necessities of life remain, but under entirely new conditions. The use of leisure has become a serious challenge. Unfortunately time-killers and other undesirable forms of recreation are entirely too common. Another chapter deals with the interrelations of the family with the community. In this chapter, the author uses the transitive verbs "adjust" and "adapt" as if they were intransitive—an undesirable habit found among many social workers. Parent-child relationships are discussed and responsibility for the child during the "growing up" period emphasized. In the final chapter some facts relative to inheritance are noted. Each chapter is closed with a special bibliography relating to the topics discussed in the chapter. The book is intended for students of college age who desire a better understanding of family life.

G. B. M.

THE GANG, A Study of 1313 Gangs in Chicago. By FREDERIC M. THRASHER. Chicago: The University of Chicago Press, second revised edition, 1936, pp. xxi+605.

In this new edition there appears an additional chapter entitled, "Crime Prevention and the Gang." Six specific suggestions in this connection are offered, namely: (1) that there should be concentration of the responsibility for crime prevention in each local delinquency area; (2) that there should be research to secure facts and to keep them up-to-date; (3) that all the preventive agencies in an area should co-operate fully; (4) that a preventive program should be "applied systematically to all children" in each delinquency area; (5)

that wherever necessary new agencies should be created to supplement existing facilities; and (6) that there should be "a continuing educational program" to enlist and maintain public support. Two underlying assumptions are made: that crime prevention begins with delinquency prevention, and that potential delinquents and criminals tend to concentrate "in typical, interstitial areas" of cities.

E. S. B.

PREVENTING CRIME: A Symposium. Edited by SHELDON GLUECK AND ELEANOR GLUECK. New York: McGraw-Hill Book Company, Inc., 1936, pp. xi+509.

Crime prevention is one of the most ambitious of all present-day social work programs. The program is, however, as yet wholly empirical and experimental. There is a lively hope that it may shortly be based on grounds which are more defensible scientifically. The Gluecks have brought together in this volume twenty-four "case histories" of programs of crime prevention. Each study is written by a person who is intimately acquainted with the particular program, if not personally responsible for its administration. This accounts in considerable part for the air of optimism which characterizes the volume.

The volume would be invaluable for both student and practical worker if the editors could have arranged for a critical appraisal of each of these schemes. The next logical step then is a cold-blooded weighing of the claims of present programs in somewhat the fashion W. I. Thomas employed in *The Child in America*. The high caliber of the contributors, including such leaders as Scudder, Thrasher, Additon, and Taber, arouses the hope that they themselves will be the first to propose, and perhaps to insist upon, such an impartial inquiry; and the experiences of the editors make them the logical candidates for the undertaking. Only thus can we hope to arrive at any useful appreciation of the extent to which crime is actually prevented by these programs.

E. F. Y.

ABNORMAL PERSONALITY AND TIME. By NATHAN ISRAELI. Lancaster, Pa.: Science Press Printing Co., 1936, pp. 123.

Disorientations with respect to time—past, present, and future—is a matter of frequent occurrence among psychopaths. The author has sought by psychological methods to discover the exact nature of these disorientations and to test current theories regarding them, especially as they relate to personality. The data have been secured by much work in both England and the United States with the mentally diseased in hospitals. The most interesting results were obtained

by the use of "future autobiographies" in the comparison of superior adolescents, mental patients, and men of genius. The views of Lombroso, Lange-Eichbaum, and Kretschmer on the role of psychopathy in the development of genius are not supported by the present findings for superior adolescents.

E. F. Y.

Family and Child Welfare

THE FUTURE OF MARRIAGE IN WESTERN CIVILIZATION.

By EDWARD WESTERMARCK. New York: The Macmillan Company, 1936, pp. xiv+280.

Perhaps no one in the world is better qualified to speak on "the future of marriage" in the West than is this author. At least, no one has a comparable background and understanding of the family and of marriage as social institutions. Among the distinguished author's conclusions are these: "The spiritual side of love has a tendency to increase" in the course of the lifetime of husband and wife. While eugenic instruction is exceedingly desirable, it may be that "the family physician is the best counsellor on account of his intimate knowledge of the attendant circumstances." The predicted disappearance of marriage will not occur, for "while the persistence of marriage is conducive to individual welfare, it is apparently indispensable to the social order." The author believes in the survival of marriage and of the family not because they have always existed in mankind "but on the assumed continuance of those feelings," such as conjugal and parental sentiments, to which the origins of marriage and the family may be traced.

E. S. B.

AMERICAN FOUNDATIONS. By H. C. COFFMAN. New York: Associations' Press, 1936, pp. 213.

This study is an analysis of American Foundations as far as they are interested in child welfare. A list of 137 foundations and community trusts was compiled and of 39 child welfare organizations receiving funds from these foundations or trusts. The foundations are analyzed as to purpose, personnel, policies, and methods of operation. Although trusts make long-time social planning possible, there is some danger in having trustees of these organizations appointed by public officials. The child welfare organizations receiving aid include agencies interested in education, health, employment, behavior problems, recreation, relief, and social service. One organization mentioned received aid from twenty-five different foundations!

Foundations differ widely from one another in their attitude toward social welfare. Some are so established that they can accommodate themselves to changing conditions and perhaps give some direction to inevitable changes. Others, particularly those interested in character education, have tried to preserve the moral status of the past. The value of foundation support of child welfare lies not so much in preventive work as in the achievement of richer life for the individual in his adult life.

G. B. M.

WEALTH AND CULTURE. By E. C. LINDEMAN. New York: Harcourt, Brace and Company, 1936, pp. ix+135.

The author studies one hundred foundations and community trusts and their operation during the decade 1921-1930. American foundations are largely an outcome of the individualistic economy of American life and have become a clear symbol of surplus wealth. The number of foundations is uncertain but it is several times the number studied. Nearly all the hundred organizations analyzed for this report have been established since 1900. In ten years they have disbursed more than half a billion dollars. Educational work received 43 per cent of this amount and health came second with 33 per cent. Higher education rather than adult education received the bulk of the funds given for educational purposes. The funds for health purposes were largely given for the benefit of physical health, comparatively small sums being set aside for mental hygiene and dental health. The occupational status of 400 trustees of these organizations was obtained. More than one third of the number were lawyers, corporation officials, or bankers.

These foundations and trusts have been given funds by comparatively few persons. The author in answer to the question—How do individuals distribute their surplus wealth—says that only 6 per cent of the wealthy distribute their wealth among agencies and institutions and that Americans as a rule consider only their individual interest or fancy in such a distribution. The appendix gives a detailed account of the expenditures of the hundred agencies for the decade studied.

G. B. M.

THE YOUNG CHILD IN THE HOME. Report of the Committee on the Infant and Pre-School Child of the White House Conference on Child Health and Protection. New York: Appleton-Century Company, 1936, pp. xxii+415.

This report is based on information received from 3,000 American families. The physical, mental, and social conditions of the children involved are studied and the facts reported under such headings as

the following: diet, sleep, cleanliness, health protection, discipline, emotional attitudes, and intellectual life. Several chapters deal with Negro children and cover similar ground. Recommendations are made in respect to day nurseries, nursery schools, kindergartens, and consultation centers. A broad program of preparental and parental education is favored as well as additional study of normal young children in all aspects of their living. G. B. M.

THE OHIO POOR LAW AND ITS ADMINISTRATION. By AILEEN E. KENNEDY and S. P. BRECKINRIDGE. Chicago: The University of Chicago Press, 1934, pp. xii+233.

The original poor laws in the territory of which the present Ohio was a part were closely modeled after English statutes. The township became the administrative unit. Later, however, county poor-houses were established. In 1866 county homes for children were authorized, and in 1844 the retention of certain types of children in the almshouses was prohibited. Ohio law requiring a father to support his children remains quite unsatisfactory. The state has been the victim of a century of court decisions most of which have given but little consideration to the physical or medical needs of individuals and have emphasized strict interpretation of the statutes.

The depression forced a certain amount of needed centralization, but much remains to be done. There is no central authority to which the infirmaries of eighty-eight counties are responsible. Outdoor relief is handled by more than 1,100 township trustees at a time when the local poor relief responsibility has become utterly antiquated.

In the appendix covering one half of the book, court decisions are presented, selected opinions of the attorney-general are given, and various poor laws, including the present statute, are listed or outlined. G. B. M.

THE DEVELOPMENT OF POOR RELIEF LEGISLATION IN KANSAS. By GRACE A. BROWNING and SOPHONISBA P. BRECKINRIDGE. Chicago: The University of Chicago Press, 1935, pp. xv+154.

This is one of the briefer monographs on Poor Relief Legislation prepared under the general direction of Miss Breckinridge. Kansas suffers from conditions peculiar to parts of the Middle West. Grasshoppers and drouth are frequently responsible for serious needs by the farmers. Nevertheless, in a court decision made in 1875 grasshopper bonds were declared unconstitutional, because the money could have been used for the benefit of farmers who still owned land

and were not completely indigent. Kansas adopted the county plan for care of the indigent. It emphasized the use of the almshouse until 1933 when outdoor relief was recognized as more desirable. The poor laws have been revised and provisions made for better co-ordination of relief work and for better records. Improvements were made with the coming of federal relief, but state laws and local methods of work and administration are still seriously antiquated.

G. B. M.

FAMILY AND SOCIETY. A study of the Sociology of Reconstruction. By CARLE C. ZIMMERMAN and MERLE E. FRAMPTON. New York: D. Van Nostrand Company, Inc., 1935, pp. xxx+611.

The value of this book lies in its uniqueness. The authors have considered certain problems of today from the principles established by case studies of the family, particularly as these relate to society. Much of the material is original but interpreted in the light of Le Play's theories. After a preliminary study of the newer approaches in family research and the studies of family living, Le Play's theories and methods are presented and analyzed. Special attention is given to his description of the stem-family, *famille-souche*, which he regarded as a form of family life adapted to maintain social bonds in a highly urbanized country. In Part III Zimmerman and Frampton present a number of American studies indicative of family reconstruction. Case records of Ozark-Highlanders and of industrial families in urbanized areas, mostly in the eastern portion of the United States, are presented. The last part of the volume is an abridged adaptation of the main contents of Volume I of *Les Ouvriers Européens* by Frederic Le Play, which was originally published in 1879. This section is valuable in that it presents for the first time in English the essence of Le Play's theories.

The use of family case records is not new, but the analysis of these in the light of Le Play's ideas and their use for the analysis of the larger relations of society as a basis for social reconstruction is unique and represents a new approach to the study of social problems. Sections of the volume are quite verbose and some of the lengthy elaborations are monotonous. It is primarily a source book of documentary material which may be used either for a supplementary reference for courses dealing with the family or for general sociology courses.

M. H. N.

THE DIAGNOSIS AND TREATMENT OF BEHAVIOR-PROBLEM CHILDREN. By HARRY J. BAKER and VIRGINIA TRAPHAGEN. New York: The Macmillan Company, 1935, pp. xiv + 393.

The very ambitious title of this volume needs to be supplemented by an explanation that it is a review of experiences in using the Detroit Scale of Behavior Factors. This scale covers some sixty-six items ranging from early health to dreams and social adjustment of the parents. A rough five-step scale is used for scoring. The extent to which such a device will uncover cases of maladjustment not readily discernible is not clear. That it can serve as an explanatory device for census-taking purposes need not be questioned, but that it can be used to make individual diagnoses and indicate treatment procedure is open to grave doubt. Even in the hands of the most skillful worker it still retains the shortcomings of such devices—lack of adequate definition of terms, failure to reflect social and personal traits against specific social backgrounds, lack of uniformity in administration, and the constant tendency to stereotypy. Treatment is apt to be interpreted in terms of educational adjustment. Any attempt to go further afield generally faces the barrier of administrative limitations. A very real contribution can be made in this field if educational research will discover ways for locating rapidly and dealing effectively with those problems which arise in the adjustment of child to school: personality clashes with teachers, tensions over subject matter, curriculum inadequacies, conflict of school and home as to ideals, disciplinary methods, and social philosophy. The tacit assumption seems to run through all such volumes as this that adjustment is, after all, something which the child must do, and that the school has performed its function when it makes this as easy as possible.

E. F. Y.

SOCIAL DETERMINANTS IN JUVENILE DELINQUENCY.
By T. EARL SULLENGER. New York: John Wiley and Sons, Inc., 1936, pp. ix + 412.

The author attempts to point out some of the main social determinants of juvenile delinquency as they operate in the family, the play group, the community, the school, and in relation to such phenomena as mobility, population density, economic disorganization, child labor, culture conflicts, and so on. The discussion of the social determinants is comprehensive and critically analytical. The discussion of remedial and preventive forces—the police, the court, the clinic, probation, child welfare agencies, group work agencies, et cetera—represents much wishful thinking and lacks critical analysis.

An unbiased discussion of the limitations of the various preventive programs has much to offer to the agencies that have already adopted these programs and to those which might wish to experiment with them. Thus pitfalls might be avoided and higher goals set. The author shows thorough familiarity with the wide literature of the field of delinquency and related fields and has compiled excellent bibliographies.

E. F. Y.

THE FAMILY ENCOUNTERS THE DEPRESSION. By ROBERT COOLEY ANGELL. New York: Charles Scribners' Sons, 1936, pp. 309.

The purpose of this study, according to the author, was twofold—to discover the effects of the depression on family life, and to make a contribution to the theory and method of social research. The study is based on information about fifty families obtained by individual members of those families. These individuals who were attending the University of Michigan set forth the activities, relations, and attitudes characteristic of their families both before and after changes in income occurred. Every effort was made with the individual student to secure as objective a statement as possible.

An analysis of the reports obtained resulted in the classification of these families into eight different groups ranging in their characteristics from "highly integrated, highly adaptable" families to "unintegrated, inadaptible" families. Each of these types is illustrated by representative cases.

No effort is made in this study to generalize from the facts and information obtained. The statement is made, however, that "most of these families came through with flying colors." On the other hand the reader should remember that in view of the fact that each of these families had some member in the university, these cases are not representative of American families as a whole. The results obtained are, on the other hand, of significant value and suggest further research along these lines.

G. B. M.

TWENTY THOUSAND HOMELESS MEN. By E. H. SUTHERLAND and H. J. LOCKE. Philadelphia: J. B. Lippincott Company, 1936, pp. ix+207.

This is a study of twenty thousand homeless unemployed men cared for by the Illinois Emergency Relief Commission in its shelters in Chicago. An attempt is made to find out why men enter the shelters and to distinguish between the different types of the homeless. Causes of dependency are discussed, chief among these being: economic change, sexual problems, illness, cultural conflict, alcoholism,

and exhaustion of savings. The activities of the men, while cared for at the shelter, are classified and their chief vices enumerated. An important chapter deals with the psychological effect of this form of relief on the client. A final chapter on "Policies and Pressures" recounts various efforts to establish accommodations for homeless men and the problems and conflicts that have arisen in connection with these developments.

G. B. M.

Industrial Welfare

WHAT THE INTERNATIONAL LABOR ORGANIZATION MEANS TO AMERICA. Edited by SPENCER MILLER, JR. New York: Columbia University Press, 1936, pp. xiii+108.

The undertaking of membership by the United States in the International Labor Office at Geneva "marks a turning point in our foreign relations." The United States participated for the first time in the International Labor Conference in 1935, and took therein a prominent part. In this small book, James T. Shotwell presents the origins of the I. L. O.; John B. Andrews, the beginnings of international labor standards; Leifur Magnusson, international labor action; W. L. Taylor, the co-operation of voluntary agencies with the I. L. O.; T. G. Spates, the significance of American membership in the I. L. O. to employers; L. R. Robinson, the significance of such membership to American business; H. S. Hanna, the co-operation of the United States with the I. L. O.; and S. Miller, Jr., an account of the nineteenth session of the International Labor Conference. The ensemble is a useful and highly significant reference book. E. S. B.

ADMINISTRATION OF WORKMEN'S COMPENSATION. By WALTER F. DODD. New York: Commonwealth Fund, 1936, pp. xviii+845.

This study was made to discover what methods of administering workmen's compensation have been most successful. Investigations were made in approximately one third of the states and the significant activities of these states studied. The book presents a brief review of the development of workmen's compensation laws, their constitutionality and general aims. Court administration of the laws was provided for by a number of states. Several of them have abandoned this system because they have proved it to be inefficient and not adapted to the problems of administration that constantly arise. In nearly all cases the later laws provide for some administrative

board such as an industrial or workmen's compensation commission. Special attention is given to the organization and procedure in New York. An analysis is made of the procedure involved in uncontested, reopened, and contested cases and the methods used by various states are reviewed.

The practice of typical states in providing medical aid is analyzed and essential improvements suggested. The advantages and disadvantages of the different types of insurance are given. Assurance that compensation will be paid is essential. Vigorous regulation of private insurance carriers is necessary to protect the employee. An important chapter deals with the major problems of compensation organization. In California the plan of organization unites the administration of all the state's labor activities into one department. The author concludes with the statement that workmen's compensation should be an obligation of industry, but other types of insurance should be an obligation of society.

G. B. M.

Social Research

RESEARCH IN DEMENTIA PRECOX: Past Attainments, Present Trends and Future Possibilities. By NOLAN D. C. LEWIS. New York: The National Committee for Mental Hygiene, 1936, pp. xi+320.

Between 1920 and 1934 nearly 1,800 papers, monographs, and books which dealt with dementia precox have appeared in twelve languages. The disease itself remains a mystery and its treatment unknown. Owing to its widespread high incidence a movement to co-ordinate the attack upon the problem will be welcomed. Dr. Lewis, though a neurologist, believes that this is a task in which many sciences need to co-operate with the various psychiatric approaches. He specifically mentions the possible contributions and specific research undertaking in which many of them could participate: ethnologists, geneticists, social psychologists, sociologists, physiologists, psychoanalysts, biochemists, and biologists generally. Sociologists, especially human ecologists, interested in practical research need to acquaint themselves with this situation, since some very promising lines of research are already indicated for them. The volume is a much needed orientation and may stimulate the initiation of new and the co-ordination of old research enterprises in this field.

E. F. Y.

SEX AND PERSONALITY: Studies in Masculinity and Femininity. By LEWIS M. TERMAN AND CATHERINE COX MILES. New York, McGraw-Hill Book Company, Inc., 1936, pp. xi+600.

This new book of experimental studies in the field of masculinity and femininity is eminently satisfactory as a pioneer product. Its primary task has been to reveal the social significance of the meaning and application of the test invented by the authors (they call it the M-F test) and its scoring. The scores of the masculine-feminine testing have been devised with an eye on their utility as clinical and investigational tools for recording the mean, the range, and deviations for sex groups. From the results of such use, the knowledge obtained may be in the nature of a keystone to the understanding of the causes which produce masculine-feminine differences, at least such is the hope expressed by the authors.

The interest of the reader will center upon two features, the M-F testing and the inclusion of fine case studies of the male homosexual and the female delinquent. Seven forms of the M-F tests were employed by the investigators, namely, the word-association, ink-blot association, information test, emotional and ethical response test, occupational and activity interest tests, test of attitude toward historical characters and of opinions, and that of introvertive response. Eight appendices, revealing the nature and functioning of these tests in the experiment at hand, serve to illuminate more fully the extent, the possibilities, and the difficulties involved in the experiment. Some very significant materials have been gathered on the masculinizing or feminizing of man by certain environmental conditions, such as occupations, educational institutions and the like. Data are presented which show the relation of the score to physical measurements, personality, achievement, age, education, intelligence, and occupation.

Intimately revealing is the specialized study of the male homosexual, including eighteen specific case histories. Its conclusions show that certain factors are repetitive and probably causal in these case histories, such as the too demonstrative, affectionate mother, the unsympathetic autocratic father, the treatment of the male child as a girl, and the over-emphasis of neatness, niceness, and spirituality. It is fairly reasonable to assume that the study of sex needs the co-operative alignment of geneticists, biologists, psychiatrists, psychologists, and sociologists. This book will be found to be an important psychological contribution toward the subject.

M. J. V.

Race and Population

MITLA, Town of the Souls. By **ELSIE CREWS PARSONS**, Chicago: The University of Chicago Press, 1936, pp. 590+xix.

One more ethnological study of outstanding merit has been produced. In great detail the author has depicted the economic life, the personal and family life, the religious life, the governmental life, the folklore, and the current town gossip of Mitla, a town of about 2,000 souls, located in Oaxaca, Mexico. The culture patterns of this area, partly Indian, partly Spanish, are found to be in part undergoing change. Social change as affected by assimilation and acculturation movements in culture patterns is the basic theme of this volume. A total of fifty-one plates, eleven text figures, and three maps illuminate the descriptive materials. The opportunity for making comparative studies of merit in the field of Indian-Spanish culture is ripe when alongside of such works as Redfield's *Tepoztlan*, this intensive treatise now becomes available.

E. S. B.

PACIFIC RELATIONS, The Races and Nations of the Pacific Area and Their Problems. By **WALTER G. HOFFMANN**. New York: McGraw-Hill Book Company, 1936, pp. xix+539.

This book is more than a text for use in social science courses in high schools. It is a book that all adults, not only on the Pacific Coast but throughout the United States, might well read profitably, for it presents a minimum of knowledge that everyone needs to know, if he is to be at all informed about the Pacific Area and the relation of the United States to it. The author has succeeded well in presenting a brief history of both China and Japan, and more than that a readable account of the relation of the Netherland Indies to the Pacific Area, of the relation of the British Empire, of the Philippines, and of the United States to the same region. The selection of facts is carefully made, the interpretation of data is poised, the style is succinct, the illustrations and charts full of interest. The reading lists and "Questions and Problems" are valuable aids to further study. In his Foreword, President R. B. von KleinSmid expresses the hope that "with increased understanding of peoples and their problems there will come a mutual realization of the futility of conflict and an appreciation of the value of balanced judgment and respect for the rights of all."

E. S. B.

EUGENICAL STERILIZATION. By THE COMMITTEE OF THE AMERICAN NEUROLOGICAL ASSOCIATION FOR THE INVESTIGATION OF EUGENICAL STERILIZATION. New York: The Macmillan Company, 1936, pp. 211.

For nearly two years the committee of five, representing the American Neurological Association with Dr. Abraham Myerson acting as chairman, has been evaluating and reorientating the problem of sterilization. Consequently, it concerned itself with the facts and theories relative to the inheritance of the mental diseases, feeble-mindedness, epilepsy, and crime. The committee's report in amplified form is now made available to the public in this book. The enthusiastic eugenicist will probably be somewhat disappointed over the temerity which characterizes some of the conclusions, and may retort that a certain bias has found its way into the work. It is true that there may be found a very strong reluctance to credit hereditary forces with the last word in the disposal of some of the effects under discussion.

Important conclusions are as follows: (1) Present knowledge of genetics does not warrant the sterilization of normal people in order to prevent the appearance, in their descendants, of manic-depressive psychosis, dementia praecox, feeble-mindedness, and epilepsy; (2) no sound scientific basis exists for sterilization on account of immorality or character defect; (3) any sterilization law passed at present should be voluntary and regulatory rather than compulsory; (4) sterilization laws should be applicable not only to patients in state institutions but also to those in private institutions and those at large in the community; (5) selective sterilization should be considered in cases of the following diseases, Huntington's chorea, hereditary optic atrophy, feeble-mindedness, dementia praecox, manic-depressive psychosis, and epilepsy; (6) some provisions for intensive research of the hereditary mental diseases, et cetera, should be made through the establishment of genetic stations located in certain selected hospitals of some state which is well-organized psychiatrically and socially.

M. J. V.

THE STUDY OF MAN. By RALPH LINTON. New York: D. Appleton-Century Co., 1936, pp. viii+503.

In readable style, the author has encompassed the field of anthropology in a comprehensive way. A fine tribute to culture is paid. It has been "produced by one of the mammalian species, but it, in turn, has made that species human." Without it man would have been "nothing more than a terrestrial anthropoid ape." In other respects man and other mammals have differences "in quantity rather than in

degree." Types of personalities are the result not entirely of cultural influence. They are the results of the working together of cultural influences, constitutional qualities (biologically inherited), and personal-social relations. They are to be viewed as a product of the interrelationships of these three sets of factors. E. S. B.

Social Politics

THE SOVIET UNION AND WORLD PROBLEMS. By ALEXANDER A. TROYANOVSKY, IVAN V. BOYEFF, VLADIMIR ROMM, HANS KOHN, and MALBONE W. GRAHAM. Edited by SAMUEL N. HARPER. Chicago: The University of Chicago Press, 1935, pp. xviii+254.

The five essays, one by each author, deal with the basic principles of Soviet foreign policy, the state monopoly of foreign trade, the geographical tendencies, the national policy, and the peace policy of the Soviet Union. Each topic, by one who is regarded as outstanding in the particular field covered, was the subject of a lecture in a series given at the University of Chicago for the purpose of studying the importance of the Soviet Union in world affairs. There are several extensive appendices, consisting of speeches, treaties, graphs, charts, and maps, which in themselves count as valuable source material. J. E. N.

CRIME AND THE STATE POLICE. By AUGUST VOLLMER and ALFRED E. PARKER. Berkeley, California: University of California Press, 1935, pp. viii+226.

This is a very excellent study from the police point of view of the movement to centralize the struggle against crime in the hands of a competent state police corps. The evidence in favor in this development is carefully marshalled and graphically presented through selected cases illustrating crime detection and the apprehension of criminals. Both American and foreign developments are reviewed. The superior qualifications of a state force cannot be doubted. The chief difficulties seem to lie in the unwillingness of local governments to surrender prerogatives, the public dislike for "outside" officials who are not amenable to the logic of personal appeal, mutual favors, or political exigencies, and in the fears which many classes have that such a police force is relatively more easily brought under the influence of dictators, big business, demagogues, and other aspirants for political control, than are the scattered local police units. The authors have indicated some safeguards against these contingencies. E. F. Y.

EYES ON JAPAN, By VICTOR A. YAKHONTOFF. New York: Conrad-McCann, Inc., 1936, pp. xv+329.

The author, who was a military attaché in Tokyo for the Imperial Russian Government from 1916 to 1918, has written an interesting survey of life in Japan today. Five chapters give a rapid historical sketch; four deal with current economic, social, and cultural life; and three with the international relations of Japan. Capitalism is on the defensive in Japan because there are too many millions of peasants and city people who are literate and living on mere subsistence levels. Imperialism is far from "sitting pretty," because money is required to support the military and in Japan there is little "to be squeezed from the pauperized population" and "little to be borrowed abroad." Moreover, Japan is suffering grievously because of an adverse world public opinion due to the belief that "Japanese assurances and Japanese practices are poles apart." The dissatisfaction of the people is increasing.

The author defends the League of Nations, for it "cannot be better than the sum total of the régimes it represents and the systems member states are supporting. So long as private profit derived from exploitation intensified by competition and the neglect of community interest, . . . so long as imperialism prevails in relations between the countries" exist it will be "difficult to expect success for an order" based on co-operation.

E. S. B.

CHALLENGE: BEHIND THE FACE OF JAPAN. By UPTON CLOSE. New York: Farrar and Rinehart, Inc., 1934, pp. xxx+407.

"The face of a nation in any period or mood is the composite face of the men guiding or spurring it at the time." To understand why Japan demands racial and naval equality with the white powers, or to judge how likely of success are her plans of imperial, industrial, and maritime supremacy, we must take account of the racial stocks that give rise to the unique qualities of her people, the formation of the nation, and the logic of its development. Among the many things that the author discusses are: modern Japan's belief in her divine mission; the growth of Japan; what radicalism in Japan is and how far it goes; their drive on world trade; and America's dilemma. The style is interesting and the book is full of personality sketches and interpretations.

E. S. N.

HITLER'S FIRST FOES. By JOHN BROWN MASON. Minneapolis: Burgess Publishing Company, 1936, pp. v+118.

The author, who is a Protestant American, writes concerning the struggle of the Catholic Church in Germany against the *Weltanschauung* of the National Socialist Party. He studies the conflict of the Catholics because they present a more united front to Hitler than can the Protestant groups who are divided among themselves. The fate of the whole Protestant movement depends largely on the result of the concerted Catholic opposition to Hitler. Both groups of Christendom are targets of the program of the Nazi cultural director who believes that national honor is the beginning and end of national action, thus in the churches the ideal of brotherly love must take second place because "it is not Christendom which has brought us civilization but . . . Christianity owes its lasting values to German character." In the endeavor to provide the reader with references of direct value on the study the author has included an appendix of selected documents.

R. H. H.

Social Fiction

THE STONES AWAKE. By CARLETON BEALS. Philadelphia: J. B. Lippincott Company, 1936, pp. 464.

In his stirring novel of Mexico the essence of the social changes that have taken place in Mexico from the end of the Diaz régime to the administration of President Cardenas today is portrayed. The heroine, Esperanza, is born in a Mexican village, subject to all the superstitions and injustices of a harsh economic system. By virtue of the Revolution she is torn loose from ancient moorings and goes to Mexico City where she develops into a wide awake attractive young Indian woman, thrilled by the new day for the masses and perplexed by all the chicanery and subterfuges perpetrated by some of the revolutionary leaders. She finally returns to the village of her birth to help it and the peasants of its environs to prepare themselves through education for a more democratic society. The author minces no words in describing the cruelty, suppression, and virtual slavery represented by the hacienda system. Likewise, he depicts in vivid language a priesthood sold out body and soul to superstitions and economic slavery. Do not read this novel unless you are prepared to have your soul stirred in behalf of the peons of Mexico in their struggle for freedom. Madera and Cardenas stand out as the most worthy leaders of the Mexican people.

E. S. B.